

TESTAMENT

OF THE

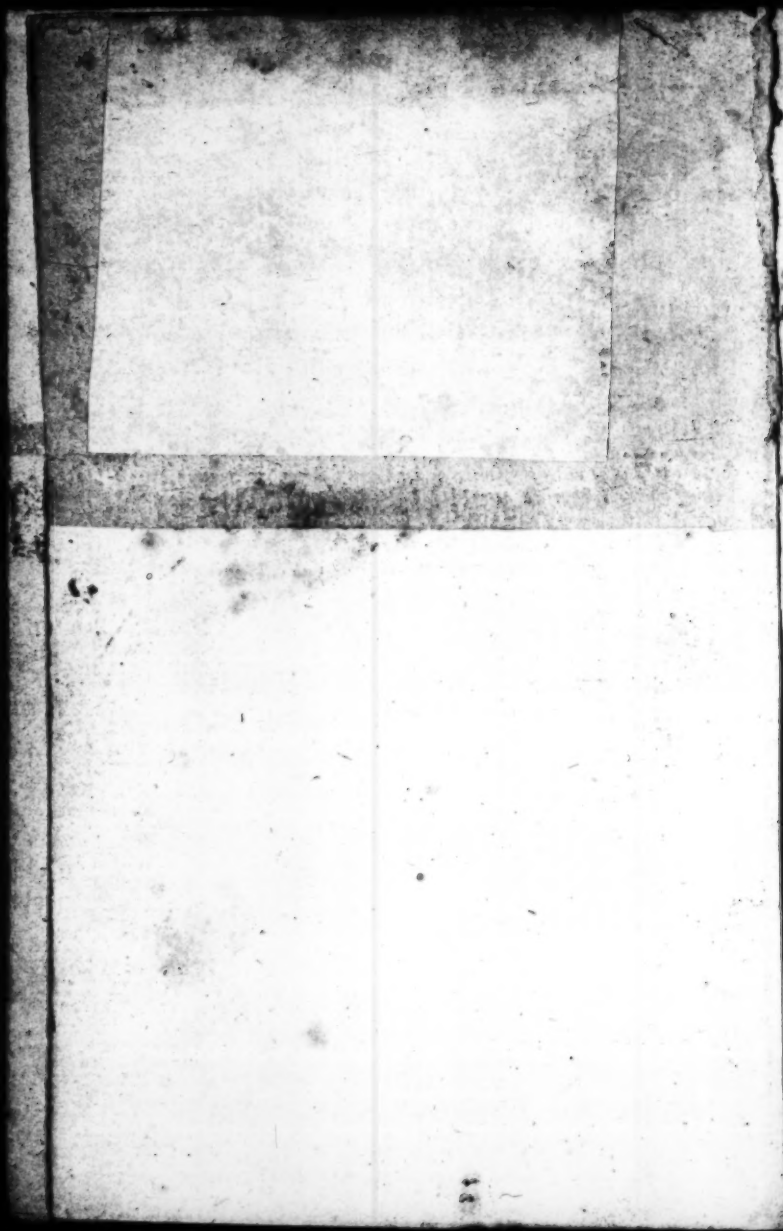
Twelve PATRIARCHS,

The Sons of *JACOB*.

Translated out of *Greek* into *Latin*, by
ROBERT GROTSHEAD, sometime Bishop of
LINCOLN. And out of his Copy, into *French* and
Dutch by others, and now *Englished*.



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To the Christian

READER.



Best these our happy days;
in some respect, good
Christian, have and en-
joy divers and sundry
works tending to the
subversion of *Belial*, and
the erection of Godliness; yet con-
sidering that as earthly, so we spiritual
Souldiers seldom run to the watch with-
out alarm; I thought it convenient to
call upon you with this grave and godly
Book, of long time hid in Hebrew, now
come to light in English. The malice of
the Jewish People in concealing it, by
reason of Christ the righteous so of-
ten prefigured, was intolerable; but the
singular providence of God in preserv-
ing it, unspeakable, and now at last tho'
chargeable, yet fruitful is the expressing,
and Printing in our natural Language of
this so worthy, so golden a writ: Being
of it self without the accessary painting
of eloquent speech, a Mirror for Prin-

To the Christian Reader.

ces, a Preacher for all Christians, a beautiful Glas for Women, for Children, Servants, and such like; A wise plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee; If thou thinkest upon manly courage, he teacheth Valientness: If thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of Life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christ's Birth, Life and Death? Behold *Levi* as a Lanthorn. Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honorable, the contemners thereof how miserable; by whom begun, continued, and confirmed: Of thy state of life, what, and how it should be, *Nunquam sine Sale, si in Sole*: to be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their plagues where thou livest,

Levi.

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liveſt, if wicked and ignorant. What ſhould I ſay more? Look upon *Jacob*, O *Jacob*, you Parents, peruſe the Twelve godly Fathers in time and order: Learn of him, and his, to pray to God in Chriſt his Name for your Children, have regard to their inſtruction: The want of the former your Children ſhall miſs: The neglect of the latter you your ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular benefit: but he that for fooliſh pity giveth them the bridle, is before God accounted a guilty partaker of this ſinful race. View this Book therefore, hearken how to teach your ſelves and your Children. You have already handled a ſick mans ſalve, enjoy not at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamentable miſery. And come you hither you Children of the earth, read, ſee and ſay, that Old Father *Ruben* with his good Brethren readily, and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to ſee, the other to follow. Wilt thou begin
with

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with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a Charmer. O the number! O the ugly some portrature of those deadly spirits, that he hath so orderly numbred and cunningly coloured!

Lechery,	{	Pride,
Envy,		Vain-glory,
Gluttony,		Unrighteousness,
Bravery,		Willful Ignorance.

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which well-spring & puddle of evil, if thou wilt have dried up, cease from drunkenness; if not see it, have not a narrow & greedy eye upon a beautiful face: If no drink, yet stop thy mouth from busie questions with women: To conclude, if not therein be ducked and drowned, use labour, tame youthfulness. For in this I overshooting my self (saith Ruben to his Children) I defiled my Fathers Bed. Therefore look not upon the Beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work: charge your Wives and Daughters that

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that they trim not their Heads; will them
to chasten their looks, for every woman that
deals deceitfully in those things reserved
to the punishment of the World to come.
Which trade of life to eschew, seeing
it is difficult, without the fulfilling of
the Law, and the Law partly consist-
eth in mutual love; strive with *Simeon*, *Simeon*,
the second Brother, to avoid strife, which
blindeth the mind, pineth the body, pro-
voketh murder. The remedy whereof,
is both forgiving and forgetting. Take
to thee *Joseph's* cheerful countenance, a
perfect Platform of a quiet mind: Yet
set before thine eyes *Simeon's* withered
hand, a right plague for such a sin. All
which disquietness and mischief safely to
set aside, let not *Juda* be set apart. Ga-
ther by him experience that for a man
to glory in his own works is sinful, and
he which upbraideth another mans vice
standeth slippery. *Juda* checketh *Ruben*
his eldest Brother with his fornication:
Mark, who sinned immediately but en-
vious and railing *Juda*? did he not of-
fend after the flesh in the *Canaanites* *Juda*.
house? Did he not take a wife without
consent of his Parents? two great sins;
& alas in these our dayes too much used;

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yet punished, the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith *St. Paul*. Wherefore abstain from wine, abhor drunkenness, for such a one slandereth not, rehearseth not another Mans sins, breedeth no sedition but embraceth love and charity in a single heart: as good Father *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the Poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we might express the same in Life and Conversation. Mercy and Love is a precious Jewel, the maintainers whereof being joyntly connexed prosper, once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his Testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well Stranger as his Countrymen. Let not the spirit of *Dan* possess your

Issachar.

Zebulon.

Dan.

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your mind. Suffer not the wrath of *Gad* *Gad*,
to settle in your heart; for such work
with three sore instruments, bitter
Speech, Treachery, and violent Hands,
yeilding fruit not much unlike, as you
may read, as you may see. Wilt thou be
taught the ready path to that thou dost
seek: Two wayes there be (saith *Aser*) *Aser*.
Vice the one, the other Virtue. *Nephtalim* *Nephtalim*
thalim's Race embrace the latter, es-
chew the former. But he that walk-
eth in them both, blindeth men, de-
ceiveth himself, and mocketh G O D,
whose double faced dealing shall be
double punished. Such are the cove-
tous, such are they that are merciful
in evilness, such are they, saith *Aser*,
that fast from meats, but not from
fornication. Have therefore a simple
heart with Righteous *Joseph*, the *Joseph*.
Blessed of the Lord: That right
Figure of J E S U S C H R I S T: For
hatred he shewed love: Being cur-
sed, he blessed, being shot through, he
did not so much as bend his bow:
Albeit his Brethren would have slain
him, albeit they cast him into a Well,
though they sold him as a bond-slave, and
that to strangers, and such as hated Shep-
herds

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And herds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a free-mans son, did he cry out on Heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his Face did shew his Countenance, of a caitif, in respect making him free; of a free-man, wealthy; of a wealthy subject, and honorable personage, Lord President of *Pharao's* land: Whom the *Egyptians* being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor wo
could

To the Christian Reader.

could make to swell: Neither promise, or threats of the *Egyptian* strumpet could make slide: And therefore being dead, neither World, Devil, nor Mans policy could make forgotten. O that our mortal race might thus begin; thus persevere, might thus, thus O Lord most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin*. Benjamin. to inflame thy heart, that thou mayest be ready both in body and soul. Let us, saith *Ecclesiast*. Commend (and so say *Eccl. 14.* I, Let us behold) the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them and shewed his great power ever since the beginning. Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without a body, or a body without a head it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing undiscreeetly painted, Wherefore as well to

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to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them, but read them diligently; neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacob's* Blessing: So may we thoroughly challenge to be his Children: Children I mean, not by Flesh, but Spirit. The Lord which made Heaven and Earth, the Lord which gave his Son to shed his heart blood for us, G O D which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day,

The Testament of JACOB,
made at his Death, to his Twelve
Sons, the Patriarchs, concerning what
should betide them in the last days:
gathered out of *Genesis* 48, 49.
and added unto this BOOK.



Come hearken my Sons, to things I give,

My blessing, and my ban:

The first to them that Godly live;

The last to wicked Man;

The Testament of

JACOB.

Gen. 13.

Simple
for inno-
cence.
Jacob be-
loved, not
of merit,
Rom. 9.
but of
grace.

Gen. 25.

Gen. 29.

Gen. 27.

Jacob the Son of Isaac, born of Re-
becca, in the Year of the World
2108. His Father being threescore
Years of Age, was a perfect Man, and
Righteous, dwelling in Tents; not given
to pleasure and hunting, as his elder Bro-
ther, elder by Nature, not by Grace, For
the Elder shall serve the Younger, saith
the Lord. Why? Not for that Jacob had
so deserved, but GOD had so appointed.
Wherefore when he thus by the determi-
nate will of God, and heavenly dispositi-
on which ordereth all things whatsoever,
had got his Brothers birth-right, and his
Fathers blessing, his Parents considering
that the slippery days of Carnal Copula-
tion did approach, and warily fearing his
Brother Esau, for that he conceived mur-
der in his heart, and instituted a birth-day
for his devilish purpose, sent him from Ber-
saba

The Testament

faba to Mesopotamia, to Laban his Mo-
 thers Brother, there honestly to take a
 Wife, and quietly to live. For Marri-
 age, without consent of Parents and due
 consideration of either party contracted,
 as it breedeth their disquietnesse, so it pro-
 voketh Gods displeasure. Jacob therefore
 after long travel, being placed with his
 Uncle Laban, and serving him fourteen
 years in labour and pain albeit he
 was the Child of Promise, the Blessed
 of the Lord, born of a free Woman,
 and that which is more, his Uncles
 bone and flesh, and Lord of Canaan:
 Not arguing with himself as the worldly
 children of this earth, saying, Shall
 I which am a free and wealthy man
 Son be made a Servant? Shall I
 be a drudge in my Kinsmans house, be-
 ing lent to Mary, and not to serve? he
 given him by Laban to his Wife for his
 good Service (by which GOD blessed
 that little that Laban had before) his
 two Daughters, Leah first, then Rachel
 with their handmaides Bilha, and Zil-
 pha: Of whom, according to the promise
 made to him in Bethel, that his Seed
 should be multiplied, he begat twelve
 Sons, twelve godly Fathers of the earthly
 Ruben,

A caveat
 for marri-
 age.

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Troubles
 and pain
 are desti-
 ned to the
 Elect.

An exam-
 ple for
 Children.

Is 600
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 As godly
 note for
 Servants.

The Testament, &c.

Ruben.	Dan.	Isachar.
Simeon.	Neptalim.	Zebulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Mans life
is but a
Pilgrimage.

God al-
ways pro-
videth for
the righte-
ous.

Thus he being blessed of the Lord, as well in Children as in Substance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Goshen in Egypt, by means of his Son Joseph, chief Steward of Pharaohs Land, whom his Brethren heretofore had sold, where when he had lived seventeen years, and seen his Family encreased exceedingly, to his great joy and comfort no doubt, especially all the other Countreies about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, Called his Son Joseph unto him, and said, If I have found grace in thy sight, O put thy hand under my thigh (for in this order they took an Oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: Where no-

6f Jacob.

ting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharoah's land. To which his request, when Joseph his loving Son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God Almighty appeared unto me at *Luz*, in the Land of *Canaan*, and blessed me: saying, Behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of People of thee, and will give this Land unto thy Seed for an everlasting Possession. Thy Sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan*, and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tell their Children Gods blessings.

That is shall be under their tribes.

Then Jacob, albeit somewhat dim, for age, beholding Joseph's two Sons, said: What are these? to whom Joseph answered: They are my Sons which God hath given me. O bring them to me, said Jacob, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

The Testament

Christ.

Counted as one of his Children, not that they should pray unto him being dead, as Bekius gather'd. God hath mercy on whom he will. By faith Jacob divideth the Land, as ye but hoped for.

Begotten in my youth.

God in whose sight my Fathers *Abraham* and *Isaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſs theſe Lads, & let my name be named on them; and the name of my Fathers, *Abraham* and *Isaac*, & that they may grow into a multitude in the miſt of the earth.

Then as *Joſeph* liſted his Fathers hand from *Ephraim* to *Manaſſes* the elder, *Jacob* ſaid, Let it be, I know well my Son, he ſhall alſo be a great people, but his younger brother ſhall be greater: In thee let *Iſrael* bleſs & ſay God make thee as *Ephraim* and *Manaſſes*. After this he fainting ſaid: Behold, *Joſeph*, I die, God ſhall be with you, and bring you again to the Land of your Fathers. Moreover, I give unto thee a portion of Land above thy Brethren, which I conquered by Sword and Bow, of the *Amorites*. And come you hither alſo, O my Children, that I may tell you what ſhall come on you in the laſt days. Gather ye together, and hear ye Sons of *Jacob*, hearken unto *Iſrael* your Father.

Ruben, My firſt Born, my Might, my Strength, excellent in Dignity and Power, unconstant as Water, thou ſhalt not excel, becauſe thou didſt deſile my couch.

Simeon and *Levi*, Brethren in evil, who

of Jacob.

in your wrath slew a man, and in your self-will digged down a Wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in Jacob, and scatter you in Israel.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: As a Lions whelp shalt thou come up from the spoil: Thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until *Shiloh* come: All nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, and the Asses Colt to the best Vine: Thou shalt wash thy garment in wine, and thy cloak in the blood of grapes: thy eyes shall be red with Wine; and thy teeth white with milk.

Zabulon, Thou shalt dwell by the Seaside, and thou shalt be a Haven for Ships; thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shall be subject unto tribute.

Dan, Thou shalt judge the people, as one of the Tribes of Israel; *Dan*, thou shalt be a

Levi had no tribe, and *Simeon* was under *Juda*.

Jud. 1. Blessings of *Juda* a worthy Captain.

A noble Prince. *Christ.*

A fertile Land.

Judg. 13. 145. 16

The Testament

serpent by the way, an Adder in the path biting the horse heel, so that his Rider shall fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise, cryed out with heart and mind, O Lord, I have waited for thy salvation.

Joshua. 1. God, an host of men shall overcome thee, but thou shalt overcome at the last.

Num. 33. And what shall I say to *Aser*? his bread shall be fat, and he shall have pleasures for a King.

Jud. 14. *Nephtalim* is a Hind sent for a present, giving goodly words.

The blessing of *Joseph*: increase of Family. *Joseph* is a flourishing Bough by a Well-side, the small Boughs shall run upon the wall. The Archers shot against him, and hated him, but his Bow was made strong, and his Arms strengthened by the hands of the Almighty God of *Jacob*. Out of him shall

All things come of God. come an Herdman, a stone in *Israel*. All these things shall come from my Fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the brest and womb. The blessings of (me) thy Father, that I give thee, are stronger than the blessings that I had of mine Elders. Untill the end of the hills of the

of Jacob.

the World they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the Cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah*, which is before *Mamre* in the Land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a Possession to bury in, where were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holiness of the place but for memory of Gods promise.

When Jacob had made an end of commanding all that he would unto his Sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face and kissing him with tears, caused him to be embalmed by Physicians to the space of forty days; and mourned for him threescore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and Horsemen, buried him in the place which Jacob had appointed.

A token of a good conscience.

Joseph
The Testament of Ruben, made to
his Children at his death, concerning
the things that he had in his mind
by the suggestion of the spirit of
fore-knowledge.



Behold the pot, the bear, the bed
do note the strength, the lust
Of Ruben, and unconstant head,
who therefore was accurst.

The Testament of

RUBEN.

This is the Cope of Ruben's Testament, concerning all the things which he gave in charge to his Children before he died, in the 125. year of his life. Two years after the decease of Joseph, his Children and Childrens Children came to visit him in his sickness, and he said unto them.

My Children I die, and go the way of my Fathers. And seeing there his Brethren Judah, Gad, and Aser, he said unto them: Lift me up, my Brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then standing up he kissed them, and weeping said: Hearken my Brethren, and you my Children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulness and Fornication wherein I overshot my self, and defiled the Bed of my Father Jacob. For I assure you that the Lord did these things unto me with a sore plague in my

Death is
our long
home.

Fornica-
tion pla-
gued.

The Testament

a Prayer and repentance stayeth Gods warth.

b The blessing and prayer of a Father to God for his Children of what benefit.

In Repentance the heart is to be considered, not external action.

The
eight
Instru-
ments
whereby
man
worketh,
and the
effect of
them.

1. Life.
2. Seeing.
3. Hearing.
4. Smelling.
5. Speech.

Thanks the space of 7 Months, and
a I had perished if my Father Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty years old when I did this evil in the sight of the Lord, and seven months was I sick to the death, and with a free heart did I seven years penance before the Lord, I

drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: But I mourned for my sin, for it was great, and there shall none such be done in Israel. And now my sons hear me, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man; which are the wel- springs of youthful works: and seven spirits are given man in his creation where- by all his works are done. The first is the spirit of life wherewith is created his be- ing. The second is the spirit of seeing, wherewith cometh lusting. The third the spirit of hearing wherewith cometh learn- ing. The fourth is the spirit of smelling, wherewith cometh delight, by drawing in of the air, and by breathing it out again. The fifth is the spirit of speech, wherewith know-

of Ruben.

knowledge is made. The first is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed & generation, wherewith entrench in the lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, and as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of errors. Whereof the first is the spirit of lechery, who lieth with in the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things, or to think well of himself. The sixth is the spirit of lying or vain-glory in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness which

6 Tasting

7 Seed, & of what property

8 Sleep, & of what property

Eight spirits of error, & of what property.

1 Lechery

2 Gluttony.

3 Envy.

4 Bravery

5 Pride, of what property

6 Vain-glory in what it consisteth.

7 Unrighteousness

The Testament

3 Wilful
igno-
rance.

Discom-
modities
of igno-
rance.

Ringlea-
ders to
fornicati-
on.

1. Agree-
dy eye.

2 Close
company
with wo-
men.

3. Basie
questions

4. Drun-
kenness.

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in error and imagination, and so the souls of young folks perish, because their minds are darkened, and hidden from the truth, and understand not the Law of the Lord, neither obey the Doctrine of their Fathers, as befall to me in my youth. But now my Children love the truth, and that shall preserve you; hearken to your Father Ruben, & let not your eyes 1. Run a gazing after Women, neither be ye 2. Alone with a Woman that is married; neither do ye seek about 3. What Women are doing; for if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked Woman till it suffered me not to sleep till I had committed abominations. For while my Father Jacob was away at his Father Isaac's and I in Gader hard by Ephrata, a House of Bethleem, Bilha fell 4. Drunken, and as she lay asleep uncovered in her chamber, I went in so, & seeing her nakedness, wrought wickedness with her, and leaving her asleep went my way

of Ruben.

way. By and by an Angel of God betwixt-
 ed my wickedness to my Father Jacob,
 who coming home mourned for me, and
 touched not Bilha any more. Therefore
 look not upon the beauty of Women, nei-
 ther muse you upon their doings, but walk
 ye with a single heart in the fear of the
 Lord God, busying your selves about some
 work, and keeping your selves occupied ei-
 ther in learning, or about your flocks, until
 such time as God give you such wives as
 he listeth, lest you do suffer as I have done.
 I durst not look my Father in the face to
 his dying day, nor speak to any of my Bre-
 thren for shame. My conscience biteth me
 even yet still for my sin. But my Father
 comforted me, and prayed for me unto the
 Lord, that his wrath might pass away
 from me, as the Lord himself shewed unto
 me. Therefore from that time forth I was
 kept from sinning any more: And you my
 Children likewise keep to that I shall tell
 you and you shall not sin: For fornication
 is the destruction of the soul, separating it
 from God and making it to deare unto I-
 dols, because it leadeth the mind and un-
 derstanding into error, and bringeth men
 to their Grave before their time. For
 whoredom hath undone many men: And
 although a man be ancient or noble, yet

Nothing
 so secre-
 ly done,
 but it
 shall be
 open.
 A godly
 caveat.

Labour a
 preserva-
 tive from
 fornicati-
 on.

A guilty
 consci-
 ence is a
 great
 burthen.
 To wit
 Iacobus
 I know

The fruit
 of forni-
 cation.
 1. Destru-
 ction of
 the soul
 2. Idola-
 try.

doth

The Testament

3 Short-
ness of
life.

4 Igno-
minious
shame.
Josephs
chastity
reward-
ed.

Proper-
ties of
unchast
women.

both this make him a laughing stock both
before Belial, and the Songs of Men. But
Joseph, because he kept himself from all
Women, and cleansed his thoughts from
all fornication found favour both before
the Lord and men. The Egyptian Woman
did much to him by using the help of Wit-
ches, and by offering him flauher sauces:
but the purpose of his mind admitted no
noisom desire. For this cause the God of
our Fathers delivered him from all death,
both seen and unseen. For if fornication
ouer-rule not your mind, neither shall Be-
lial prevaile against you. Women are hurt-
ful things, my Songs, because that when
they want power and strength against a
man, they work guilefully to draw him to
them by train: and whom they cannot
ouermatch in strength, him they ouer-
come by deceit. For the Angel of the Lord
which taught me, told me of them, that
they be ouermastered by the spirit of for-
nication more than men be, and that
they be euer practising in their hearts
against men, first making their minds
to err by decking of themselves, then,
shedding their poison into them by sight,
and finally catching them prisoners by
their doings: For a Woman is not a-
ble to enforce a Man. Therefore my
Songs

of Ruben.

Sons fly fornication, charge your Wives and Daughters that they trim not their heads, and will them to chasten their looks: for every Woman that dealeth deceitfully in these things is reserved to the punishment of the World to come. For by such means were the watchers deceived before the flood: As soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of Men, and appeared to them in their companying with their husband: and the Women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto Heaven. Therefore keep your selves from fornication: And if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable sickness to them, and to us everlasting shame before Bellial, because fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, & wanton looks. An example of this mischief. Gen. 6.

Infectious company corrupteth the mind.

Envy accompanyeth fornication, shame followeth. Gen. 4.9.

The Testament, &c.

He propheth
of Christ.

Faithful
dealing
with
neigh-
bors.

Gen. 5. 19

be able to compass it: for God will abenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the Sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi, for he shall know the Law of the Lord, and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: For he shall bless Israel and Juda. God hath chosen Juda to be the King of all People, wherefore Worship you his seed, for he shall die for you in Battels both visible and invisible, and shall reign over you World without end.

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The

The Testament of *Simeon* made to
his Children at his Death,
concerning Envy.



The heart in womans mouth, the face,
the sword, the wolf, the cap:
All these paint out the envious race,
that run to their mishap.

The Testament of S I M E O N.

The Coppy of Simeon's words which he speak unto his Sons at his Death in the hundred and twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying,

Hearken, my Children, hearken your Father Simeon, whatsoever I have in my heart. I am my Father Jacob's second son, and my Mother Leah named me Simeon, Gen. 29. because the Lord heard her prayer. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomach undiscourageable: for hardiness is given of the highest into mens souls and bodies. In those days I envied Joseph, because my Father loved him: I hardened my heart against him to kill him, because the prince of error sending forth the spirit of envy, so blinding my mind that I could not take heed to spare my Father Jacob. But his God & the God of his Fathers sending his Angel, did rid him out of my hands. For while I went into Sichem to carry care for our flocks, and Ruben into Dotaim, where

Hardi-
ness of
whom it
is, Gen.
37.

Man pur-
poseth,
God dis-
poseth.

Of Simeon.

where all our necessities were laid up in store: our brother Juda told him unto the Hamaelites: & therefore when my brother was come again, he was sorry, for he intended to have conueighed him safe again to our Father. But I was angry with Juda, for letting him go alſoe, and bare him grudge ſixe months after: howbeit God letted me and reſtrained the working of my hands; for my right hand was halt withered up for ſix days together. Then did I perceiue (my ſons) that that beſel me for Joſeph's ſake: whereupon I repented ſoon after, and beſought the Lord to reſtore my hand; and I would abſtain from all rancour, enuy and folly. For I knew I had conceived a wicked thought againſt the Lord, and againſt my Father Jacob for my Brother Joſeph's ſake whom I envied.

Now therefore my children keep your ſelves from the ſpirits of error and enuy. For enuy over-ruleth the mind of every Man, ſuffering him not to eat or drink in reſt, or to do any good thing; and is alwayes egging him to ſlay the party whom he enbleth, and prying away at his proſperity. Two years together I puniſhed my ſoul with faſting in the ſeaſon

Envy deſcribed,
a Blindeth the mind.
b hindredh ſuſtenance
c provoked murder
d Pineth at mens proſperity.

The Testament

A re-
medy a-
gainst
envy.

Gen. 42.

Joseph
merciful
to his
brethren.
Gen. 50.

Joseph
merciful
to his
brethren.
Gen. 50.

of the Lord. For I knew that the way to
deliver me from envy was the fear of the
Lord. If a man fly unto the Lord, the
wicked Spirit flieth from him, so as his
mind becometh meeke, and of spiteful
he becometh pitiful, bearing no gaudge
towards such as love him, and so his en-
vy ceaseth. And because my Father saw
me sad, he asked me the cause of it. To
whom I said, saying; I have a pain in my
stomack; for I was sorriest of all my bro-
thers, for that I had been the cause of Jo-
sephs selling into Egypt. And when I
came unto Egypt, and was put in ward
by him as a spy; then perceived I, that I
was justly punished, and I was not sorry
for it. But Joseph being a good man, and
having Gods spirit in him, and being full
of pity and mercy, minded not to do me
any harm, but loved me as well as the re-
sidue of my brethren. Therefore my chil-
dren, keep your selves from all spite and
envy, and walk in singleness of mind
and good conscience, after the example
of your fathers brother, that God may
give you peace, glory, & blessedness, upon
your heads as pauses in him. Of all the
days of his life, he did never call us in the
teeth with it, but loved us as his own
soul,

of Simeon.

soul, and more than his own Children, honouring us, and giuing us riches, cattel and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driueth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep; disquieteth his mind, and maketh his bodie to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble; and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumbrance of mind. And now my children, let your hearts be meek before the Lord, and walk right before man: so shall ye find fauour both with God and man: and be ware that ye fall not so, for idleness is the mother of all naughtinesses.

A sure token of good. Properties of Envy.

- 1 Corruption of life.
 - 2 Distemperature of Body.
 - 3 Small sleep.
- Gen. 39.

A token of a quiet mind.

The Testament

Effects of
whore-
dome.
Gen. 49.

Parents
teaching
not their
children
are guilt-
ty.

Commo-
dities of
concord.

Exod. 17

separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and bitterness, all my bones shall flourish as a Rose in Israel, & all my flesh as a Lilly in Jacob, & my labour shall be as the scent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish together with all the remnant of Amalek. All the Cappadocians shall perish, and all the Scevthians shall likewise be destroyed. Then shall the land of Cham fail, and all the people go to wretch. Then shall the Earth rest from trouble, and all men undisturbed from war. Then shall Sam be glorified, when the great Lord God of Israel

of Simeon.

Israel appeared upon Earth as a man,
 to save Adam in him. Then shall the spi- John 1.
 rits of error be trodden under foot, and
 men shall reign over hurtful fiends: then
 shall I arise again in joy, and bless the
 highest in his wonderful works: for God
 taking a body upon him, and eating with
 men shall save men. And now my children
 obey Levi, and you shall be delivered by
 Juda: and advance not your selves above
 these two tribes, for of them two shall the
 saving health of God spring unto us. For
 the Lord shall set up, of Levi the Prince
 of Priests, & of Juda the King of Kings,
 God and man. So shall he save all the Gen-
 tiles, and the off-spring of Israel. For these
 things sake I charge you to command
 your children to keep these things through-
 out all their generations;

The fruit
 of obedi-
 ence.

Gen.49.1

A note
 for pa-
 rents.

And Simeon making an end of these
 his sayings and commandments to his
 children, slept with his Fathers, when as
 he was of the age of an hundred and twen-
 ty years. And then they laid him in a cof-
 fin of wood that rotteth not, that they
 might carry his bones again into Hebron,
 and they conveyed him privily in the way
 of the Egyptians. For the Egyptians kept
 the bones of Joseph in the Kings trea-
 sure,

The Testament of

Lucr. For their Enchanters told them that
whenever Joseph's bones were carried
away, there should be such a plague of
mist and darkness among the Egyptians,
as one brother should not know another,
no not even by torch-light; and Simcons
children bewailed their Father according
to the Law of mourning, and continued
in Egypt till the day of their departing
thence under the hand of Moses: shul

The Testament of *Levi*, made
to his Children at his Death,
concerning Priest-hood.



Flie sin, be just, rage not, give light,
To preachers of Gods Word:
For what else sheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

The Testament of

LEVI.

The copy of Levies words, namely, which he spake to his children concerning all the things which they should do; and which should happen unto them untill the day of judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together he said unto them:

Levi his
birth and
Country.
Gen. 34.

I Levi was bred and born in Charran, and afterward came with my father into Sichem. I was at that time but young, about 20 years old, when I helped my brother Simeon revenge our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmeuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built her self a towers, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them; then there fell a sleep upon me, & I saw a very high mountain: It was the mountain of Aspis in Abe!mue! And behold the heavens opened, and the Angel

of Levi.

gel of God said unto me, Levi, come hi- Christ.
 ther, and I went from the first heaven to
 the second, and there saw the water hang-
 ing between the one and the other. And
 I saw the third heaven much brighter
 than them both: for the height thereof was
 infinite; and I said to the Angel, What
 meaneth this? And the Angel answered, Christ.
 me; Marvel not at these things, for thou
 shalt see four heavens yet brighter, and
 without comparison, when thou comest
 up to them. For thou shalt stand by the
 Lord, and be his Minister, & utter his se-
 crets unto men, and preach of the deliverer
 of Israel which is to come: by thee and by
 Juda the Lord will appear to men to save
 all mankind in them. Thy life shall de-
 pend upon the Lord, by him shall thou have
 thy fields, vineyards, fruit, gold and sil-
 ver. Therefore hearken as touching the se-
 ven heavens. The lowest is most lowly, be-
 cause it is nearest to all the unrighteous-
 nesses of men. The second hath fire, snow,
 and ice, prepared by the Lords appoint-
 ment against the day of Gods rightfull
 judgment. In it are the spirits of ven-
 geance for the punishing of the wicked. In
 the third are the powers of hosts ordained
 against the day of judgment, to take ven-
 geance

The Testament

grance upon the spirits of error and Be-
4 hial. In the fourth above these, are the
Saints: for in the higher places dwelleth
great glory, in the holy of all holies above
5 all holiness. In the next unto this, are the
Angels that do serue in Gods presence,
and seek his labour in all the ignorances
of the righteous. They offer to the Lord
the sweet labour of a reasonable service, a
6 sacrifice without blood. In the other that
is under this, are the Angels that bring
answers from the Angels in Gods pre-
7 sence: In that which is above it, are the
thrones and potestates, wherein is con-
tinual offering up of hymns unto God.
Therefore whensoever the Lord looketh
upon us, all of us are moved; yea, and
even Heaven, Earth and the bottomless
deep, are moved at the sight of his great-
ness; but the children of men being witless
shall sin and provoke the highest unto
wrath: Now therefore understand that the
8 Lord will execute judgment upon the chif-
9 fered of men: Because that men will still
continue in unbeleif and unrighteousness,
even when the same shall cleave asunder;
the Sun be darkened, the Waters dried
up, the Fiye quake, and all Creatures be
troubled at the fainting of the invisible
Spi:

of Levi.

Spirits, & the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in his presence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day-sun among the children of Israel; and unto thee & thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy sons shall lay their hands upon him to crucify him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of Heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi, I have given thee the blessings of the Priesthood, till I come myself to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying, Execute vengeance in Sechem for Dina, and I will be with thee,

A minister what he should be of himself not righteous. Mat. 5. End of the priesthood prophesied. Christ his passion prophesied.

Christ.

The Testament

Gen. 34. thee, for God hath sent me, and at that
 time I slew the sons of Hemor, as it is
 written in the tables of Heaven. And I
 said unto him, Lord, I pray thee tell me thy
 name, that I may call upon thee in the
 time of my trouble. And he answered, I
 am an Angel which excuseth Israel, that
 he might not be stricken for ever, because
 all wicked spirits lie in wait for him. After-
 ward being waked as it were out of sleep,
 I blessed the most high, and the Angel
 that excuseth the off-spring of Israel, and
 all righteous men. And when I came to
 my Father, I found an Alp of brass
 whereupon the Hill took the name of Alpis
 which is hard by Gebar on the right side
 of Abila. And I laid up these sayings in my
 heart, and I counselled my Father and my
 brother Ruben to perswade the sons of He-
 mor to be circumcised because I was ze-
 lously grieved for the abomination which
 they had wrought in Israel. For first of all
 I killed Sichem, and then Simeon killed
 Hemor, and after this came our brethren,
 who smote the City with the edge of the
 sword. When my father heard of it he was
 angry, because they had received circumci-
 sion, and were killed afterward, & there-
 fore he dealt otherwise with us in blessing.

Christ
 our Re-
 deemer.

The zeal
 of a Mi-
 nister.

Gen. 34.

Gen. 34.

Gen. 49.

For

Chapter of Levi.

For we sinned in doing it against his will, and he fell sick the same day. But I knew that the Lord intended evil to the Siche-mites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina? but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father, Sir, be not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee, & unto thy holy one after thee. For from henceforth Sichem shall be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our Sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen before. And I saw seven men in white raiment, saying unto me, Up,

The manner, not the doing rebuked.

The sin of the Siche-mites. Raped Dina. Persecuted strangers. Gen. 12. Ravished their wives.

Gen. 35. The Ministry described.

The Testament

Exod. 28.
Lévit. 8.

Up, put on the Stole of Priesthood, the Crown of righteousness, the Reasonable of understanding, the Robe of truth, the Breast-plate of faith, the Mitre of holyness and the Ephod of prophesie. And so every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense to the intent I should execute the Office of a Priest unto the Lord. And he said unto me, Levi, unto thee principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come, & he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood; and the

The
three
blessings
of the fa-
mily of
Levi.
Christ
prophe-
sied.

the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee & to thy seed, and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I tooke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I and Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed it

A distributing
excludeth the
sole receiving
of the Sacrament.

Exod. 29.
Lev. 1, 2,
3.

The Testament

An exhortation for ministers.

A minister may be married.

Levit. 21. He must come with a pure mind to execute his office. Lev. 1. 2.

A comfort for godly parents. Prophecy of the destruction of Israel.

It to me, and he taught me the laws of Priesthood, Sacrifices, Burnt-offerings, Firstlings, Freewill-offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, my son give no ear to the spirit of fornication; for he will follow thee and defile the holy things by thy bed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holiest, wash, & likewise ere thou sacrificest, & also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father Abraham taught me to do: & the fruit of all clean beasts, & of clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things; and the first fruits of thy wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you, for whatsoever I have heard of my fathers, that have I told unto you. I am clear from all the wickedness & in which you shall commit to the end of the world. We shall work wickedness against the Saviour of the world, and ye shall suffer

of Levi.

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife, whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the fife & thirtiyeth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the fife and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministry is wicked

Gen. 36. Levi his progeny.

Exod. 6

The Testament

in the threescore and fourth year of my life was my daughter Jochebed born in Egypt: and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni, and Sichmi. The sons of Caath were Amram, Yshvar, Hebron and Uziel; and the sons of Merari were Mahali and Mushi. In the fourscore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight years old when I entred into the Land of Canaan, & eighteen years old when I entred into the office of priesthood. At eight and twenty years old I took a Wife, and at forty years old I entred into Egypt, and behold ye be now my childrens children in the third generation. Joseph died in the hundred and tenth year. And now my children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the Law of God, without ceasing all their life long. For whosoever knoweth Gods law shall be honoured: and go wheresoever he will, shall be no stranger: also he shall ha

Levi
made
Priest at
18 years,
Married
at 28.

A note
for Pa-
rents.

Blessings
of the
learned
minister.

more friends than his forefathers had, and many shall be glad to serbe him, and to hear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heauen, and sow good things in your minds, that you may find them in your life, for if ye sow evil things, ye shall find and reap all manner of cumbiance and trouble. Get ye wisdom in the fear of God, for if captiuitie come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the World.

Wisdom
a precious Jew-
el.

Sin blind-
eth wis-
dom.
Commo-
dities of
wisdom.

Christ his
death, &
spiteful-
ness of
the Jews
prophe-
sed.
Mat. 27.

The Testament

Ministers
what
they are.

The
wicked
Priest-
hood and
their mi-
sery de-
scribed.
1 Sam. 2.

The Heauen above the earth is clean, and you be the light of the Heauen, as the Sun and the Moon. What shall all the heathen do, if you be overdarkned with wickedness, and bring cursedness upon your country folk, for whose sakes the light of the world is put into you, to enlighten all men withal; This light of the World shall you most willfully steal, and teach commandments contrary to the righteousness of God. We shall purloin the Lords offering, and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things, and eat them disdainfully with Harlots, teaching commandments of cobetousness. We shall defile married women, and inforce maidens in Jerusalem, you shall match your selves with whores and harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom & Gomorrah, and ye shall be swoln with wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also being puffed & swoln up with pride against the com-
mand

of Levi.

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame & confusion, through God's rightful judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, depile the sayings of the Prophets, cowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen, and despair shall vex you, till

Aprophe-
cy of
their de-
struction.

A pro-
phesy of
Christs
persecu-
tion.
Mark the
right
portrai-
ture of
the
shave-
ling ge-
neration.
Christ
and his
members

The Testament

Ergo
faith and
the holy
Ghost
justifieth
and not
merits.

3.

4.

5.

6.

7.

he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his father, and his Priesthood shall be full of the fear of the Lord, & in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the heaviness of the beloved Lord, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as amongst all men. The third Priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the sixth & the seventh. And in the seventh shall be such abomination both before God and man, as I am not able to express, howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return

of Levi.

return into their desolate country, and re-
new the Lords house. In the seventh week
shall come idolatrous Priests, covetous
warriours, unrighteous scribes, and filthy
abusers of men, children, and beasts. After
that the Lord hath sent vengeance upon
them in the priest-hood, then will God raise
up a new Priest, unto whom all the Lords
word shall be opened: and he shall execute
true judgment upon earth many days; and
his star shall arise in heaben. As a King
shall he shed forth the light of knowledg in
the open sunshine of the day, and he shall
be magnified ober all the World, and be
receibed & shine as the sun upon the earth;
and drive away all darknes, and there
shall be peace upon all the earth. In his
days the heavens shall rejoyce, the earth
shall be glad, the clouds shall be merry, the
knowledge of the Lord shall be poured out
upon the earth as the waters of the Seas,
and the Angels of glory that are in the
Lords presence shall rejoyce in him. The
heavens shall be opened, and out of the
temple of glory shall sanctification come
upon him with the Fathers voice, as
from Abraham the Father of Isaac, and
the glory of the highest, shall be spread out
upon him, and the spirit of understanding

Christ &
his true
ministry
described

Christ
lightneth
the
world.
Baptist
of Christ
prophe-
ed.

The Testament

No
priest-
hood
shall suc-
ceed
Christs
priest-
hood of
Christ
how be-
neficial.

Christ
our pro-
piation.
Christ
giveth
power to
his to
tread
down
Spirits.

and sanctification shall rest upon him, whereof he shall give abundantly & mightily to his children in truth for evermore, and there shall none succeed him from generation to generation world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: but the righteous shall rest in him, and he shall open the gates of Paradise, and stay the threatening sword against Adam; and feed the Lambs with the fruit of life, and the Spirit of holiness shall be in them. He shall bind up Belial, and give his own children, power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice. Now my children ye have heard all. Therefore chuse unto you either light or darkness, either the Law of the Lord, or the works of Belial: and we answered our Father, saying: We will walk before the Lord according to his Law. And my Father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witness of the words of my mouth: And when we had answered. We will

of Levi.

will be witnesses, Levi rested with this charge given unto his children.

And stretched out his feet, and was put to his fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Testament of *Juda*, made to his
Children at his Death, concerning
valiantness, covetousness,
and fornication,



*Lo here the blessed Princely State
Of Juda, suffering not his mate :
The Scepter, Lyon; Purse and Crown,
Betoken glory and renown.*

Judah.

The Testament of

J U D A.

The Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him, he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out-ran the Hoes, and overtook all things that were in the fields, insomuch that I caught a wild Hare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had

been

Juda his exhortation.

The duty of children.

Valiantness of Juda: the gift of God.

1.

2.

3. The manhood of Juda.

The Testament

5. been a dog, I encountered with a wild
Boar, and ober-running him, tare him in
pieces. In Hebron a ballard Lyon leapt
upon a Dog; and I catching him by the
tail, flung him away by and by, and he
6. ball asunder. In the borders of Gath, a
wild Bull was feeding in the fields, and
I took him by the horns, and swinged
7. him about; and finally killed him. There
came two Kings of the Canaanites armed
upon our flock, and much people with
them, and I alone running unto the
flock, slept to King Sur, and striking up
his legs, oberthrew him, and so slew him.
8. Also I killed another King named Tha-
pbes sitting on his Horse, and so scattered
all their people. I overtook King Achor
9. a Gian on Horse back, shooting
forward and backward, and throwing a
stone of threescore pound weight upon his
horse, I oberthrew him and killed him, and
fighting two hours with Achor, at length
I clave his shield, and maimed his feet, and
finally slew him. As I was pulling off
his breast-plate, behold eight of his friends
assailed me, whereupon I filled my hands
with stones, & flinging them at them with
a sling, slew four of them, and put the o-
ther four to flight. Also our Father Ja-
cob

of Juda.

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handful was a greater battel to us than that which we had at Sichem; insomuch, that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, scaled the walls of their city, and there slew two Kings more; and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatened to kill us. Therefore I and Gad went to the east-side of the city, & Reuben & Levi unto the West and South side. They that stood upon the wall supposing there had been no more but Gad & I, did set fire upon us, while in the mean time my brother that lay in scale, brake out upon the other two sides,

The valiantness of Jacob.

The Testament

10. sides, and skaling the walls with ladders entered the city ere our enemies wist it, and so we won it by the Sword, and set fire upon the Tower, and burnt it up with such as were fled into it. As we returned, the men of Thassie lay in wait for our prey, and took it with our children. But we followed them to Thassie and slew them and burned their City, spoiling all that was in it. And while I was at the waters of Gureba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that came to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came from. And when we came to their City, 12. their women tumbled down stones upon us, from the top of the hill whereon their city stood: but I and Simeon coasting to the backside of the town, got unto the higher places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge host,

Host. I therefore, and Dan, faining our
 selves to be Amorrheans, and fellows
 with them, went into their City, and ta-
 king the entrances in the dead time of
 the night, did set the gates wide open to
 our brethren that came after us : by
 means whereof we destroyed them and all
 that they had, and when we had sacked the
 city, we did cast down the three walls
 thereof. Then went we to Thamua, which
 was the refuge of all the Kings for their
 wars. Where being angry for a hurt
 that I took, I charged upon those that
 stood above me : but they threw down
 stones out of slings upon me, and shot ar-
 rows at me, and had killed me but that my
 brother Dan rescued me. Therefore we
 came running upon them in a rage, and
 put them all to flight : and they passing by
 another way, went and sued humbly un-
 to my Father, who made a Covenant
 with them, so as we did them not any
 more harm, but received them into league
 with us, and delivered them all their pri-
 soners. Then builded I Chamma and my
 father builded Rhambahel. Twenty years
 old was I when this war was made,
 and the Canaanites were afraid of me,
 and my Brethren. I had much cattel, and
 my

The Testament

my chief herdsman was Yean of Ocel-
lan, in whose company I saw Bersa King
of Odellam, who made us a feast, and with
much intreature gave me his daughter
Bethsue to wife, Which brought me forth
Er, Anan, and Silon; of which three, God
slew two childless. But Silon lived, of
whom some of you be the Children. My
Father and we, made eighteen years
peace with his brother Esau and his chil-
dren. When the eighteen years were
past after our coming out of Mesopotamia,
in the fourtieth year of my life, Esau
our Fathers brother came upon us with
a great strong host, and was slain by
the Bow of Jacob, and conveyed away
dead unto Mount Seir. We also follow-
ed upon the Children of Esau, but his city
was very strong with high Walls, and
gates of Iron and Brass, so as we could
not enter into it, howbeit we did shut
them up within it and besieged it. Now
when they shewed not themselves abroad
in twenty days together, I put an hel-
met upon my head, and in the sight of them
all set up a ladder, and scaling the walls,
slew four of their noble men with a stone
of the weight of three talents. The next
day Reuben and Gad went and slew three-

scop

of Juda.

store others. Then they offered peace, and we by our Fathers advice received them into tribute. And they gave us two hundred quarters of Corn, five hundred bates of Oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesopotamia the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the Land of Canaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for she was loth that he should have had any children by her.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her, and when I threatened him, then he accompanied with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For the spite of Thamar be-

Er and A.
nan slain
for not
using the
benefit
of lawful
marriage

The Testament

Fornica-
tion a
fruit of
drunken-
ness.

Gen. 38.

An intolerable
custom
of the A-
morites.
Apparel,
Beauty,
& Wine,
provoketh
Whoredom.

Fornica-
tion is
charge-
able.

cause she was not of the daughters of Canaan, as her self was. Now I know the off-spring of Canaan, was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her,

Upon a time while I was away, she married Sylon to a woman of Canaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Thamar decking her self like a Bride, set her down at the gate of the City: For it was the custom of the Amorites, that their Brides do set themselves forth at the gates of their Cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee: and she answered, what wilt thou give me? and I gave her my staff, and my Girdle, and the Croton of my Kingdom. Upon my companying with her

her, she conceived: afterward, I not
knowing my self to have been the doer
thereof, would have put her to death for it;
but she having kept my pledges in store,
shamed me with them: and when I had
heard my own words of her in secret,
which I had spoken to her when I lay
with her in my drunkenness; I could not
put her to death because it was of the
Lords doings, but I touched her not any
more to my dying day. For when I had
done this Abomination in Israel, lest she
might work wiles with me, I said I
would fetch my Pledges again of her: but
when I enquired for her, the Townsmen
said there was no bride in the City because
she came from another place, and had sat
there but a little while, & she dreamed, that
no man knew of my going in unto her.
Afterward we came into Egypt to Joseph,
because of the dearth. Six and forty years
old was I when we came hither, & three-
score and thirteen years have I lived here:
And now my Sons, hear me your Fa-
ther, in all things that I charge you with-
all, and keep you all my sayings, in doing
all manner of Righteousness before the
Lord, and in obeying the Command-
ments of the Lord God, and walk not

Happy
are those
that can
cease
from do-
ing it.

The Testament

It is sin-
ful to a-
ny man
to glory
in his fe-
licity.
See what
it is to
upbraid
men
with
their vice

Chil-
dren that
marry
without
consent
of pa-
rents
plagued.

after your own lusts, nor after conceits
of your own minds; in the pride of
your hearts, neither glory in the works
of the strength of your youth, because it is
sinful in the sight of the Lord. For inas-
much as I gloried in my battles, and
upbraided my brother: Abner with Bisha-
my Fathers Wife, because no face of any
beautiful woman had yet deceived me,
therefore the spirit of fondness, and coru-
ption fell upon me, so that I was over-
taken both in Bethsue the Canaanite, and
in Thamar the wife of my own sons. And
I said unto my Father-in-Law, I have
made my Father party to the matter;
and therefore I will take thy Daughter
to my Wife. Hereupon he shewed me an
infinite Mass of Gold in his Daughters
behalf (for he was a King) and decking
her with Gold and Pearl, willed her to pour
out wine to us at the Supper. The beauty
of the woman, and the wine together dazzled
mine eyes, and voluptuousness did so dar-
ken mine understanding, that I fell in
love with her, and brake the command-
ment of God, and of my Fathers, and took
her to wife. According to the intent of my
heart, the Lord paid me home for it: for
I had no son of the children that I had by
her,

her. Now therefore my Children be not
drunken with Wine: for Wine turneth
a Mans understanding away from the
truth, and kindleth in him the fire of lust,
feeding his eyes into error, inasmuch as
Caline is a servant of the spirit of lechery,
to further the feeding of the mind with
voluptuousness, and so these thain be-
come a man of ill power. Now if a man
drink wine till he be drunken, he gaineth
his mind with the filthy thoughts of le-
chery, and kindleth the Body to carnal
copulation. And at such occasion serve,
as is written without shame. Such
a thing is Wine, how long, for a drunken
man is ashamed of nothing. Behold, it
made both me and Phahar do amiss. So as
I blushed not at the multitude in the Ci-
ty. Then went aside unto him in the sight of
all men, and committing a great sin in
discovering the women privities, which
was long. Though drinking Wine
was not assigned to break Gods Com-
mandment, as taking a woman of Ca-
naan to wife. Therefore, my dear
that drinketh wine had need of discretion,
and the discretion that should manage it
to use in drinking of Wine is, that he be
ashamed to over-drink himself. For if he

Discom-
modities
of wine.
1 Blind-
ness in-
stead of
understand-
ing.
2 Servant
of lechery.
3 Such be-
cause of
drunken-
ness. 4 A
drunken
man is
shame-
less.

Example
of such
a sin
low drunk-
ness.
1 Cor. 10.
2 Beware
of such
a sin
ought to
drink
wine.

The Testament

modi-
cibom
saw to
-bail
1. Blind
Proper-
ties of a
drunken
man, fil-
thy talk,
& wick-
ed deeds.
Discom-
modities
of whor-
dom.

Four noi-
som spi-
rits fol-
low drun-
kenness.
1. Concu-
piscence.
2. Heart-
burning.
3. Lech-
ery.
4. Core-
tousness.

pals that bound; he forgetteth his under-
standing and cleaveth to the spirit of error,
which causeth the drunken man to talk
filthily, and to do wickedly, and not to be
ashamed, but to boast of his lewdness,
thinking it to be good. He that committeth
whoredom is bereft of his liberty, and be-
cometh a bond-slave of lechery, and can-
not get out of it again; after the same man-
ner that I was made naked. For I gave
over my staff: that is to say, the staff of
my tribe, and my girdle, that is, my power:
& my crown, that is, the glory of my king-
dom. Howbeit, repenting these things,
I forbare all wine and flesh unto mine old
age, and was utterly acquainted with
all truth. And the Angel of God shewed
me, that women should from time to time
over-master all men, as well kings as
captives; and bewitch great men of their
glory. For the mastery of a poor man is
a greater service to him than is the strength
of a mighty man. Wherefore my children,
keep measure in drinking, for there are
in in four noisom spirits, that is, to wit,
of concupiscence, of heart-burning, of le-
chery, and filthy gain. If ye drink wine
drunkenly, in the fear of the Lord, with
shamefastness, ye shall live: But if ye
drink

drinke without regard of shame and fear of
God, then turneth it to drunkenness, and
dishonestly stealeth in. And if ye drinke
none at all, then shall ye not sin, neither
in slanderous words, nor in quarrelling,
nor in railing, nor in breach of Gods com-
mandments, neither shall ye perish be-
fore your time. For Wine discloseth the
secrets of God and Man unto Strangers,
like as I bewrayed the secrets of God
and of my Father Jacob to Bethsue the
Canaanite, which God hath forbidden
to be disclosed, Also Wine is a cause of
War and Sedition. Moreover I charge
you my sons that you love not money, nor
look upon the beauty of women; for mo-
ney and womanly beauty made me to ober-
thrust my self in Bethsue the Cananite.
And I am sure that these two things shall
corrupt mine off-spring, and mar the wise-
men of my lineage, and hurt the King-
dom of Juda, which God hath given me
for obeying my Father: For I never re-
pined at my Father Jacob's commande-
ments, but did whatsoever he willed me.
And Abraham the Father of my Fathers
blessed me to fight for Israel, & so did Isaac
bless me likewise: and I know that the
Kingdom shall stand by me, but I have

Absti-
nence
from
Wine
what
commo-
dity it
hath.

1. It slan-
dreth
not.

2. It quar-
relleth
not, nor
raileth.

3. It brea-
keth not
the com-
mand-
ments.

4. It pe-
risheth
not be-
fore the
time.

Obedi-
ence to
Parents
how pro-
fitable.

The Testament

The dif-
commo-
dities of
covetous-
ness.
a Full of
pride.
b Merciless.
c Disqui-
ets the
soul.
d Con-
sumesthe
body.
e Con-
temns
Gods ho-
ly word.
The Co-
vetous &
leche-
rous can-
not feast
God.
Idolatrie
the fruit
of covet-
tousness.

read in the Books of Enoch the righteous
that ye shall work wickedness in the lat-
ter days. Therefore my Children keep
your selves from lechery and covetous-
ness, and gibe ear unto your Father Juda:
for those things withdraw men from God's
Law, and blind the understanding of their
minds, and teach them (a) pride; neither
suffer they any man to shew mercy (b)
to his neighbour; they bereave his soul (c)
of all good things, & hold it down in pains
and sorrows, also they disappoint him of
his rest and sleep (d) & consume his flesh.
Finally, (e) they hinder God's sacrifices;
neglect his blessings, disobey the speak-
ing of the Prophets, and are offended
at the words of Godliness: for these two
passions are contrary to the command-
ments of God. He that serveth them can-
not obey God, because they daze mens
minds, and walk abroad as well a nights
as of days. My Children, covetousness
leadeth men to Idolatry. For through
doting upon Money, he calleth them gods
which are not, and compelleth the infected
party to grow more vilely out of kind.
For Monies sake I lost my children, and
had not the penance of the first, and the
humbling of my soul, and had not the pray-

Book of Juda. IT

ers of my Father Jacob been; I had died
as now without children. But the God
of my Fathers being merciful, and full
of pitie and compassion; knew that I sinned
through ignorance. For the Prince of er-
roure had blinded me, and I overthot my
self as a fleshy man, and being corrup-
ted with sin, knew not mine own in-
firmity, but thought my self to be indis-
cible: Know ye therefore, my sons, that
two spirits do wait upon a man; that
is, to wit, the Spirit of truth, and the
Spirit of errour, and in the midst be-
tween them is set the Spirit of under-
standing of the mind, whose property is
to incline which way it listeth: the things
that belong both to truth and untruth,
are written in the breast of man, and God
knoweth every whit of it, and none of all
mens works can be hidden at any time
from him, because all the privities and
secrets of mens hearts are written before
the Lord, and the spirit of truth beareth
witness of all things, and accuseth all, and
he that sinneth hath a burning in his heart,
and cannot lift up his face to his Judge.
And now my children, love ye Levi; that
ye may abide, and exalt not your selves
above him, lest ye perish. The Lord
hath

Two Spi-
rits wait
upon a
man.

The Testament

a In respect that heavenly things are better than earthly, not in external rule and government.

b Ergo iure divino, the Pope can challenge no earthly power.

c Not in power & rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophesied.

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the Earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the Earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the firstlings of the Children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as Fishes, and bring free mens sons and daughters in bondage. They shall take away Mens Houses, Lands, Cattel, and Money by force, and wrongfully they shall feed Ravens, and other greedy fowls with many

of Juda.

many folks flesh, and they shall prosper and flourish in naughtyness, and be exalted through covetousness, and there shall be false Prophets like storms, which shall persecute all Righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual Wars in Israel, and my Kingdom shall be knit up in strangers, till the Saviour of Israel, come, even till the coming of the God of righteousness, that Jacob and all Nations may rest in Peace, and he shall maintain my Kingdom in Peace, for ever. For the Lord hath sworn to me, that the kingdom of me, and of my Seed, shall never fail world without end. But I am very sorry my Children, for the Filthiness, and Treachery, and Idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by bowing your Daughters to deceitful Devils, by making them Enchanters, Charmers & Strumpets, and by intermeddling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you (a) Famine, & (b) Pestilence, (c) Death & Sword, wrathful (d) besiegement, & (e) devouring dogs, reproach (f) of friends and

Mutual discord is a plague for Tyrants.

Christ prophesied.

Note this ye that seek after Witches for lost Goods.

The Misery of Jerusalem.

a Famine
b Pestilence.

c Death & sword.

d Besiegement.

e Devouring dogs.

f Dayly reproach

The Testament

g Loss &
 pain of
 eyes.
h Slaugh-
 ter of
 children.
i Ravish-
 ing of
 Wives.
k Burn-
 ing of
 the tem-
 ple.
l Desola-
 tion of
 the coun-
 try.
m Capti-
 vity.
 A reme-
 dy for
 these,
 First, Re-
 pentance
 Obedi-
 ence.

fores, loss & (g) pain of eyes, slaughter (h)
 of your Children, rav things (i) of Wives,
 spoil of your goods, the burning (k) of your
 temple, the desolation (l) of your Country,
 & the (m) captivity of your selves among
 all Nations which shall geld some of you
 to make Eunuchs for their Wives, but if
 ye return to the Lord with hearty repen-
 tance and humility, and walk in all the
 commandments of God, he will visit you
 with mercy, and lovingly deliver you from
 the bondage of your enemies. After this
 shall rise among you a Star out of Jacob,
 and a man shall spring out of my Vero,
 which shall walk as the Day-sun of
 righteousness among the children of men,
 in peace and meekness and righteousness,
 and no sin shall be found in him. The
 heavens shall open upon him, to pour out
 the Spirit of blessedness upon him from
 the Father, and he shall shed out the
 Spirit of grace upon you, and you shall
 be his Children in truth, walking in his
 first and last Commandments. This
 is the off-spring of the most high God,
 and the Well-spring of Life to all flesh.
 Then shall the Scepter of my Kingdom
 shine bright, and out of your Root
 shall spring the vessel of Planting, in
 whose

of Juda.

whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive Tree. And there shall be one People of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake shall wake up unto life, and run in Jacob: yea, they shall run skipping and leaping, and they shall lie as Eagles for joy.

But

The most heavenly benefit of Christ his second coming.

A sweet comfort for the godly Christian, Mat. 5.
Note.

The blessed state of the Elect after death.

The Testament

But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my Children; keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths; nor rip my belly, for so will Rulers do; but carry me back into Hebron with you. With these words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The

The Testament of *Iffachar*, made to
his Children at his Death, con-
cerning a single heart.



Learn here a simple life,
Not void of pain, but strife:
The Scythe, the Spade, the Ais,
Set forth what man he was.
The

The Testament of

ISSACHAR.

His exhortation.
Gen. 30.

The Cope of Issachar's Words.
He calling his children about him,
said unto them, ye children of Issachar,
hear your Father, and hearken
to the words of the beloved of the Lord, I
am Jacobs fifth son in the reward of Mandrake.
For Ruben brought Mandrakes
out of the field, and Rachel meeting him
took them of him: thereat Ruben wept,
and at his noise my mother Lea came out.
Now the Mandrakes were Sweet Scented
Apples, which the land of Aram bringeth
forth in high Countries, by the Water
Valleys. And Rachel said I will not
give thee these Apples, because they shall
help me to children. Now there were two
of these Apples, and Lea said, both it not
suffice thee, that thou hast gotten away
the Husband of my Virginity, but that
thou wilt have this also: She answered,
Let Jacob lie with thee to night for thy
Sons Mandrakes. Lea said unto her, Do
not boast nor brag; for Jacob is mine, and
I am the wife of his youth. And Rachel
answered, How so? was he not first hand-
fasted unto me, and served he not our
Father

of Issachar.

Father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day, for thou art not his wife, but were guilefully put to him in my stead: my Father deceived me, and conveighing me away that night, suffered me not to see him: for had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bear me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two Sons, because she had forsaken the company of her husband, and chosen continency: and if my Mother Lea had not given the two Apples for his company, she should have born eight Children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure.

The Testament

The godly
life of *Iſa-*
char, and his
true deal-
ing.

An exam-
ple for god-
ly children.

A pattern
of a virtu-
ous life.

for ſhe laid up the Mandrakes, and de-
livered it unto Jacob the next day, and
therefore God heard Rachel in the
Mandrakes, becauſe that although ſhe
had a mind to them, yet ſhe ate them
not, but offered them to the Prielt of the
moſt High, which was in thoſe days,
and laid them up in the Lord's houſe.
Therefore, my Children, when I came
unto mans ſtate, I walked with an
upright heart, and became Bayliſſ of
Huſbandry unto my Fathers, and
brought them the fruits of their Lands
in their due ſeaſons, and my Father
blessed me when he ſaw how I walk-
ed plainly and ſimply, I was no bu-
ſie body in my doings; I was not
hurtful nor ſpiteful to my Neighbour.
I railled not upon any man, neither
diſpraiſed I the Life of any, that walk-
ed in ſinglenes of mind. By reaſon
hereof, when I was thirty years old
I took a wife, becauſe labour had con-
ſumed my ſtrength. I never knew the
pleaſures of a woman through wanton-
neſs, but my labour made me to ſee
ſoundly, and my Father did alway
rejoyce in my ſimplicity. For whateve
pains I took, firſt of all I offered a

of Issachar.

the first fruits, and the first ingendred Cattle unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands: Pea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, and to every man in aduersity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbour, lusteth not after diversity of meats, desireth not shift of apparel, nor heighteneth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: Wrath overmastereth not his witt, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excludng all hurtfulness of worldly error, lest he should overseer any of the Commandments of God. Therefore my

With a
plain deal-
ing man
the Lord
pleased.
A single
hearted
man de-
scribed;
who, and
what he

The Testament

earn you
children of
the Earth.

Obedience
and plain
dealing
command-

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits; Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom; Therefore obey ye them, and walk plainly as our Father Jacob did, for unto God it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency
and

of Issachar.

and follow lewdness, leave Gods Com-
mandments and stick unto Belial, give
over Husbandry, and gad after wic-
ked devices, and therefore shall they
be scattered amongst the Heathen, and
become Bond-slaves to their Enemies.

A plague
for disobe-
dience.

Wherefore warn your Children of it,
that if they sin, they may return quick-
ly to the Lord, for he is merciful; and will
deliber them, and bring them home again
into their own Land. I am now an
hundred and two and twenty years old,
and I know not any deadly sin upon
me. I have not known any woman
but my wife, neither have I com-
mitted Whoredom in the lust of my
eyes. I have not drunk Wine unto
drunkenness, neither have I coveted
any pleasant things of my neighbours.
There hath been no guile in my heart,
neither hath there any lying gone out
of my lips. I have been sorry with
every man that was in heaviness, and
given my bread to the poor. I have
not eaten my meat alone, nor remo-
ved the bounds and buttles of Lands.
I have been pitiful in the days of
my life, and dealt truly in all cases.

The inno-
cency of
Issachar.
A godly
pattern to
follow.

Hearken
you Land-
Lords.
Learn you
wealthy of
the earth.

I have loved the Lord with all my
strength,

The Testament, &c.

strength, and all men as my own Children. My Sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild Beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and died in a good Age, having all his Limbs strong and sound, and slept the sleep of all the World.

The Testament of *Zabulon*, made to
his Children at his death concern-
ing compassion and mercy.



The poor man at home *Zabulon* fed.
The stranger unknown also cloathed:
When ship did sail } but gave wit
God did not fail } to govern it.

The Testament of ZABULON.

His exhortation
when it
was given,
Gen. 30.

THE charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye Sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my Father was greatly increased in Sheep and Cattle, by reason of the good luck that he had through the straked rods, I wist not, my Children, I wist not, that I sinned in those days, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my Brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the Sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

The love of
Zabulon to-
wards Jo-
seph.

of Zabulon.

falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob: Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father Jacob's sake. Upon his saying of these words, I being moved with compassion came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then Reuben stepping in said: My brethren, let us not kill him, but let us cast him into the dry pit, that our Fathers digged and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon,

Gad,

A good /
conscience
refuseth no
tryal.
Love be-
tween bre-
thren is as a
precious
ointment.
Mutual
love is mu-
tual safety.

The Testament

A figure of Gad, and the other of my brothers taking the treachery and covetousness of Judas, read Matth. 27.

money for Joseph, bought shoes with it for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his Brother, I have loosed Josephs shoe, for when we came out of Egypt, the young man unbuckled Josephs shoes at the Gate, and so we worshiped Joseph, as if it had been Pharaoh: and not only worshiped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the Pit, my Brothers set meat upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two days, and two nights together; neither would Iuda eat with them, but had an eye unto the Pit, because he feared lest Simeon and Gad should step thither and kill him: When they saw

Judas careful for his Brother.

of Zabulon.

Now I ate nothing, they let me to keep him till he was sold. He was in the Pit three days and three nights without rest, yet he was sold. Reuben hearing that he was sold in his absence, rent his garments, and wept, saying, How shall I look my Father Jacob in the face? and therewithal taking money, he ran after the Merchantmen; but he could not find them, for they had left the Kings highway, and were gone away apace by by-lanes, and Reuben eat no meat that day. Dan therefore coming unto him, said, Weep not, neither be sad for the body; for I wot what we may say unto our Father Jacob: We will kill a Kid, and stain Josephs Coat with the blood of it, and say unto him, see if this be thy Sons Coat, or no, for when they intended to sell Joseph, they striped him out of our Fathers Coat, and put upon him an old Coat of a bondservant. Simeon had gotten his Coat, and would not deliver it us, but was minded to have cut it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my Brethren rising up together, said unto him, Why shouldst not thou give it us, seeing that thou

Reuben his love toward Joseph.

Mark the wicked policy of the ungodly.

The Testament

*Zabulon his
exhorta-
tion.*

*Compassi-
on is to be
shewed as
well to
beasts as
men.*

*The un-
merciful
punished,
both they
and their
children.*

*Fishers-
Boats first
invented
by Zabulon,
but God
gave the
wisdom,
Gen. 59.*

thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my Children, I warn you, keep the Lords commandments, be merciful to your Neighbour, and have inward compassion towards all, not only men, but also beasts. For in that respect the Lord blessed me, insonmuch that when all my Brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children, have compassion in your bowels, because that as any man dealeth with his Neighbour, so will God deal with him. For the Children of my Brothers fell sick also, and died for Josephs sake; because their Fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea coast of Canaan, I fell to fishing for my Father Jacob; and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher-boat to float upon the Sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in the Boat, and fastned a Sail in the midst of the Wood, and coasting along the

Of Zabulon.

the shoar in it, I fished for my Fathers household, till we came into Egypt: & for pity sake I gave of my fishing to every stranger that I met with, if there were any foreigner born, or any sick body, or any aged person, I boiled my fish and pressed it well according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Fife years did I fish, giving to every man that I saw, and serving all my Fathers house sufficient: in harbest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, & having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my children take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if he have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my

The singular compassion of Zabulon.

Note.

Zabulon's mercy in giving food.

A merciful deed to cloath the naked.

The Testament

Inward
compassion
wanting
ability serv-
eth.

A rare ex-
ample of a
merciful
heart.

God dwell-
eth in a
merciful
heart.

Joseph re-
warded
good for
evil.

He that is
mindful of
injuries, is
not merci-
ful.

my hand forstowed not to gibe to him
that wanted, and to spend the time
with him, insomuch that I have wel-
ked above seven furlongs with such
one weeping, and my heart yerned up-
on him for compassion. You therefore
my Children, have earnest and inward
mercy towards all that are in misery
that God having pity upon you, may
be merciful to you likewise. For in the
last days God will send his mercy up-
on the earth, and wheresoever he findeth
inward and hearty mercy, there will he
dwell; for look how much mercy man
sheweth to his neighbour, so much will
God shew to him again. Now when I
came down into Egypt, Joseph minded
not our evil dealing with him, but
when he saw me, it made his heart yern
whom look ye upon my Children? lea-
to forget the harm that is done to you.
Love ye one another, and do not one of
you think upon anothers ill dealing
for that breaketh unity, and displeaseth
all kindred, and troubleth the mind. For
he that is mindful of harm past, hath
not the bowels of mercy. Mark the
water, and see how it washeth away the
sand when the stones and timber are re-
moved.

of Zebulon.

mob'd asunder. And if a brook be drawne into many streams, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be divided among your selves; therefore divide not your selves into two heads, for all things that God hath created have but one head a piece. He hath given a man two shoulders, two hands and two feet, but yet do all the members obey one Head. I know by the writings of my Fathers that in the last days ye shall depart from the Lord, and be divided in Israel following two Kings, working all a-bominations, and worshiping all manner of Idols, and your enemies shall take you Prisoners, and you shall sit among the Heathen in all misery, tribulation and sorrow of mind; & afterward you shall remember the Lord, and repent, and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the lewdness of the Children of men, because they be flesh & the spirit of Errour beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness: and wholsomeness and mercy are in his punishments. He shall
redeem

Apt similitude.

An exhortation to concord.

The end of discord is misery.

The Testament.

redeem all men from the bondage of Belial, and all the spirits of error shall be trodden down, and he shall turn all Nations to the following of him, and ye shall see God in the Shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off till the time of full finishing. And now my Children be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their Father Zebulon: But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my Fathers have done: now fear you the Lord your God, with all your strength all the days of your life. As he had spoken these words he fell asleep, to his singular benefit: and his Sons laid him in a Coffin and carried him back again into Hebron, and buried him there with his Fathers.

The state
of the wicked
at the
latter day.

The

The Testament of Dan made to
his Children at his Death, con-
cerning anger and lying,



The Serpent with weapon, and Dan declare,
The intent of those men that wrathful are.

The Testament of DAN.

THE Copy of Dan his words, which he spake unto them in his last days ; in the hundred fife and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be consociate. Lies and anger School-masters of evil Life. Self-love thinketh himself as good as others. Desire of prerogative enticeth to murder.

O Children of Dan hear my sayings, and give heed to the words of your Fathers mouth. I liked in my heart, and shewed in my whole life the thing that is good, for truth joined with right dealing pleaseth God well. I have hated hurtful things : as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man ; and rejoiced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness and pride said unto me ; Thou art his Son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy Father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph,

of Dan.

as the Leopard devoured a Kid. But the God of our Father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my Children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my Children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet (b) he knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend, yet he considereth it not. For the spirit of wrath begetteth him with the snares of errour; blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and envy him. My

Man pur-
poseth, but
God dispo-
seth.

A wrath-
ful man
lively de-
scribed.

a He ac-
counteth
his parents
as enemies.

b He know-
eth not his
brother.

c He obey-
eth not the
Minister.

d He re-
gardeth
not the
righteous.

e He consi-
dereth not
his friend.
The pro-
perties of
wrath.

Songs. Wrath is mischievous; for it be-
cometh

The Testament

cometh a Soul to the Soul, and subdueth the body to it self by over-mastering the Soul, and giveth power to the body to work all wickedness. And when the Soul hath wrought, it justifieth the thing done, because it seeth not.

A wrathful man worketh three ways.

1 By servants.

2 By riches.

3 By himself.

Two instruments of wrath, bitter speech; violent hands.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servants; Another, of his riches, where through he perswadeth and overcometh his unrighteousness: and a third, of the nature of his own body; which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech; and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to ex-
libe

of Dan.

five wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousness and fierceness of countenance; for when a man heareth a thing that disliketh him, first, it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore my Children, if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it: Bear your losses willingly, and be not out of quiet for it; for unquietness engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbered with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my Children keep the Lords Commandments and Lawes, eschew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every one of you the truth to his neighbour, that ye fall not willingly into incumbrance, and so shall ye be in

Remedy
against
wrath is
forbearing
of words.

The effect
of impati-
ence.

The Testament

quiet, and ye shall have the God of peace,
 War shall not prevaile against you. Love
 the Lord all your life long, and love ye
 one another with soothfast heart. For I
 am sure that in the latter days ye shall
 depart from the Lord and walk in naugh-
 tiness, working the abominations of the
 Gentiles; and haunting wicked women in
 all lewdness, by the working of deceitful
 spirits in you. For I have read in Enoch,
 that Satan is your Prince; and that all
 the spirits of Fornication and Pride,
 shall ply themselves in laying snares
 for the Children of Dan, to make them
 sin before the Lord. But my Children
 stick ye unto Levi, and look upon them
 in all things. The Children of Juda shall
 snatch away other mens goods like
 Lions through Covetousness. For this
 cause shall ye be led away with them
 into captivity, and there receive all
 the plagues of Egypt, and all the ma-
 lice of the Heathen: whereupon ye shall
 return to the Lord, and obtain mercy,
 and he shall bring you into his holy
 place, and proclaim peace to you. The
 Lords saving health shall spring up
 unto you out of the Tribes of Juda and
 Levi. He shall make War against Belial,
 and

He proph-
 sieth their
 wickedness.

A note for
 covetous-
 ness.
 Repen-
 tance ob-
 taineth →
 mercy.
 A prophe-
 cy of Christ
 his huma-
 nity.
 Christ live-
 ly descibed.

of Dan.

and gibe our young men the victory in re-
bengement. He shall deliver the impri-
soned souls of the Saints from Belial, and
turn your unbelieving heart to the Lord,
and gibe everlasting peace to such as call
upon him. The Saints shall rest in him,
and the righteous shall reioice in the new
Jerusalem, which shall Glorifie GOD for-
ever. Jerusalem shall no more be wasted,
nor Israel led into captivity, because the
Lord shall be conuersant among men
in the midst of it, and the holy one of
Israel shall reign over you in lowliness
and poverty, and he that beliebeth in
him, shall certainly reign in Heaven.
Now my Children fear the Lord, and
beware of Satan and his spirits. And
draw near to God, and to the Angel
that excuseth you, for he is the Media-
tor between God and man, to set peace
in Israel. He shall stand against the
Kingdom of the enemy, and therefore
will the enemy labour to overthrow
all that call upon the Lord: for he
knoweth that whensoever Israel decay-
eth, then shall his enemies kingdom
come to an end. But the said Angel
shall strengthen Israel, that he come not
to an evil end. At that time shall Israel

Christ our
Mediator
Christ as-
sisteth us
in all tem-
ptations.

The Testament, &c.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the Heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and look what you have heard of your Father, deliver it over to your Children, that the Father of Patrons may receive you. For he was swift, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness, of the Lords Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the World. And his Sons buried him, laying his Bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the offspring and native Country of Israel, so came it to pass.

The Testament of *Nepthalim*, made
to his Children at his death con-
cerning goodness.



*Run Nepthalims race, but run apace.
Embrace his goodness and trustiness.
If your state you see servants to be,
Then God will you bless, and give success.*

The

The Testament of NEPTHALIM.

THE Copy of Neptholim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at deaths door, he praised the Lord that had strengthened him, and began to speak to his Children in this wise.

My Children, give ear to Neptholim, hearken to your Fathers words: I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Neptholim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a Brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to Rachel.

His birth.

Why he was called Neptholim.

Why Joseph was like Neptholim.

of Nephtalim.

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel was born: His Family.

for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha, calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was

as swift of foot as a Stag, my Father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that

he will put into it, and setteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule.

And

The swiftness of Nephtalim.
Gen. 49.

God his wisdom in creating us, lively set forth.

The Testament

And as the Potter knoweth the use of every of them to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodnes, and when it becomneth in evil. For there is not any creature, reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all men after his own Image: and as mans strength is, so is his work: as is his will, so is his work: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of Belial. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any betterness in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the abstinence of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen

of Neptha'im.

spleen to laughter, the kidnies to crafti-
ness, the loins to strength, the ribs to com-
liness, the seed to lustiness, and so forth: so
my children, do all things in order, and in
the fear of God, neither do ye any thing
disorderly in scorn, or out of due season.
For thou canst not command the eye to
hear, neither canst thou do the works of
light in darkness. Therefore hast you not
to mar your doings through covetousness,
or to beguile your own souls with fond
talk. For by holding your peace with a
clean heart, ye shall be able to keep the
will of God, and to cast away the will
of the Devil: the Sun, Moon and Stars
break not their order, neither break
you Gods Law in the order of your
doings. The Gentiles by going astray,
and by forsaking the Lord, have chang-
ed their order, and followed stocks and
stones, and spirits of errour. But do
you not so (my Children:) know ye that
your only one God is the Lord in the
Skies, on the Earth, in the Sea, and of all
Creatures, for he is the maker of them ;
and be not like Sodom, which altereth
the order of her nature ; likewise the
waters altered the order of their na-
ture ; and they whom God cursed in
the

All things
must be
done in
time and
order.
The reason.

The Testament

*Neptalim
propheci-
eth the mi-
sery of his
children.*

the flood, making the earth desolate and fruitless for their sakes: My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thralldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Country of their Fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and near. For in the xl. year of my life upon mount Oliver, toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaac my Fathers Father said to us, come hither apace and every one of you take hold

A Vision.

of Nephtalim.

hold according to his strength, for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delibered him twelve boughs of Palm-tree, and Juda shined as the Moon, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for Joseph sleeping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying, The Assyrians, Medes, Elamites, Gileathites, Chaldees, and Syrians shall hold the Scepter of Israel in thralldom: And again, a seven months after, I saw our Father Jacob standing in the Sea of Jamma, and us his Sons with him: and behold there came a Ship sailing by, full of dried flesh, without Mariner or Pilot. Upon the Ship was written, Jacob, and our Father, said to us, Let us go

The Testament

go to our ship : when we were within it there arose a sore tempest and a mighty gale of wind, and our Father who held the stern, flew away from us, and then we being tossed with a storm, were carried into the Sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then Joseph fled out of the boat, and we all were divided upon twelve boards, and Levi, and Juda was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoiced all together with one mind. I told my Father these two dreams, and he said to me these things must be fulfilled in their time, and Israel must endure many things. Then said he further to me, I believe that Joseph is alive; for I see that the Lord doth always number him with us. And he said thou livest my Son Joseph, but yet I see thee not; neither seest thou Jacob that begat thee; truly he made us to weep at these words of his, and my bowels glowed within me, to betray unto him that Joseph was sold, but I was afraid of my

Remorse of
Conscience
moveth
open con-
fession.

of Neptbalim

my Brothers. Behold my Sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your Children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My Children, if you do well, both Men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child loveth and endeavoureth always to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall Men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Messel and Instrument, and all Beasts shall over-master him, and the Lord shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

The Testament, &c.

ments of the Law are of two sorts, and
are fulfilled in work. For there is a
time for a Man to company with his
Wife, and a time to forbear her, that
he may give himself to prayer. There
are two Commandments which breed
sin except they be done in their due or-
der, and so it is in the rest of the Com-
mandments. Therefore be ye wise and
skilful in the Lord, knowing the order
of his Commandments and the Lawes
of all things, that God may love you.
Having commanded them many other
such things, he played them to convey
his Bones to Hebron, and to bury him
by his Fathers. And so eating and
drinking with a merry heart, he cover-
ed his face and died. And Nephthali
Children did all things according to
their Father had commanded them.

To the world as it is

The Testament of **Gad**, made to his
Children at his death concerning
Hatred.



Ye that excel in Martial Feats,
Do **Gad**, but **GOD** obey:
Left in **Gads** wrath, you **God** offend,
And lose your hoped prey.

The Testament of

GAD

*Gad a good
and valiant
Shepherd.*

THE Copy of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skillful and strong in keeping of Sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about 30 days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself because he loved him. And Joseph told our Father that the Sons of Bilha wasted his goods at Zilpha, and made habock of them without the knowledge of Juda and Reuben. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the Lamb could not live, which (thing grieved me) we killed it also, and eat it. He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not

of Gad.

not find in my heart to hear Joseph speak,
or to see him, because he had rebuked us o-
penly, for eating the lamb without Juda.
To be short, he made our father believe
whatsoever he told him. But now I ac-
knowledge my sin, my Children, that I
was often in mind to have killed him; for
I hated him from my heart, and I was
utterly without compassion towards him,
and the cause of this my great hatred to-
wards him, was his dreams; therefore I
would have devoured him, as an Ox eat-
eth up grass from the earth. And for that
cause I and Juda sold him to the Ishmae-
lites for 30 gilbernes, of the which we
kept away 10 privily, & shewed the other
20 to our brethren. And so covetousness
persuaded me to wish his death. But
the God of our Fathers delivered him
out of my hands, to the intent I should
not do such wickedness in Israel; and now
my Children give ear to the words of
truth, that ye may live righteously, and
keep the Law of the highest, and not go
astray through the spirit of hatred; for
that is evil in all mens doings. What-
soever another man doth, that doth the
hater dislike and abhor. If one keep the
Law of the Lord, he praiseth it not: If

Gad hated
Joseph for
his com-
plaining to
his Father.

2. For his
dream.

The Testament

one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he enableth him that ordereth his ways aright, he embraceth back-biting, he loveth scornfulness; & because that hatred hath blinded his mind, he doth to his neighbours, as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not bear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to slay the living, and deemeth them unworthy of life which have offended

A Compa-
nion.

of God.

offended never so lightly. For the spirit of hatred doth through canker'd frowardness of heart, work jointly with Satan in all things, even to the death and destruction of men. But the spirit of love doth through long-sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sour, teaching slanderousness, war, wrong, & abundance of all mischief, and finally, filling the heart with devilish poyson. My children, I speak these things upon experience, to the intent you should eschew hatred, & stick to godly love. Righteousness driveth out hatred, & lowliness killeth it; for a righteous & a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he backbiteth no man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings towards Joseph. For the

The property of Hatred.

A righteous man described,

The Testament

True repentance that is according to Gods
Will, mortifieth a man to obedience, cha-
seth away darknes, enlightneth the eyes,
giveth knowledge to the mind, and lead-
eth the soul to salvation. And whatsoeber
men know not of themselves, that doth
repentance teach them. For it brought
upon me the pain of the heart; and if my
Father Jacob's prayers had not been, sure-
ly I had died out of hand, for look where-
in a man sinneth, by the same he is pun-
ished. Forasmuch therefore as my heart
was merciless toward Joseph, I suffered
Gods rigorous justice in my heart by
the space of xi. months, that the time of
my punishment might fall out even
with the time that I urged the selling
of Joseph. Now therefore my Children
each of you love his Brothers, and put
away hatred from your hearts, loving
one another in deed, word, and thought of
mind. For before my Fathers face I
spake mildly of Joseph, but behind his
back, the spirit of hatred darkned my
understanding and tempted my mind to
kill him. Wherefore love ye one another
heartily: and if any of you offend other,
tell him of it gently, driving out the
poyson of hatred, and fostering no deceit
in

Love con-
sisteth in
deed, in
word, and
mind,

in heart. And if the offender confess it, & be sorry, forgive it him: and if he deny it, strike not with him, lest he fall to swearing, & so sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill willer, & work some great mischief against you: For he will talk guilefully with thee, & undermine thee to do thee a shrewd turn, taking his popson at thine own hand. Therefore if he deny it, & be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thee, but honour thee, and fear thee, and be in quiet, but if he be unshamefaced, and abide by his naughtiness, then refer the revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it, but pray for him that he may have perfect prosperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, rebuke him not, but remember that all flesh shall dye, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgments, and so thy mind shall let him alone and be in quiet. Now if a

Envy no mans prosperity. It may be perchance our profit.

man

The Testament, &c.

A poor
man how
he is rich.

A Prophecy
of Christ.

man be enriched by evil means, as Esau,
my Father's Brother was, enjoy him not;
for in so doing ye controuert the Lord,
who either taketh away his benefits
from the wicked, or leaueth them still
to the repentant, or else reserbeth them
in the unrepentant, to their endless
punishment: For the poor man habing
sufficient of all things, giveth thanks
unto the Lord, and is enriched of all
men, because men wish him no harm.
Therefore my Children away with ha-
tred out of your hearts, and love one
another with a right meaning mind.
Also will you your Children to honour
Levi and Juda: for out of them shall the
Lord make the Saviour of Israel to
come: I know that in the end your
Children shall depart from them, and
walk in all manner of mischief, naugh-
tiness and corruption, before the Lord.
And after a little pausing, he said a-
gain: My Sons, hear me your Father,
bury me by my Fathers: And so
plucking up his feet, he slept in peace:
and after five years, they carried him
thence, and laid him with his Fathers
in Hebron.

The Testament of *Aser*, made to his
children at his death, concerning
two Faces, of Vice and Virtue.



Two ways, saith *Aser*, are prepar'd,
for men, the one for joy,
The last for death. The first is best,
but this breeds, sore annoy.

The

The Testament of ASER.

Two
ways for
a man to
walk in.

Two
minds in
a man, of
good and
of evil.

THE copy of Aser his Testament, & of the things that he spake to his children in the 110 year of his life, being still in health he said unto them: Ye children of Aser, hearken unto your Father, and I will shew you all things that are right befoze the Lord. The Lord hath given 2 ways unto the sons of men, 2 minds, 2 doings, 2 places, & 2 ends; & therefore all ways may be one, yea, though they be contraries, as are the ways of good & evil. Also there are 2 minds in our breasts, which do move us either to honesty or dishonesty. Therefore if a man be led to goodness, all his doings are occupied about righteousness, and if that he do any thing amiss, by & by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his misdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of Belial, and if he do any good thing, he turneth the

of Afer.

the same unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, because the treasure of his heart is infected with the venom of a devilish and mischievous spirit, & therefore the evil over-mastereth the good in his mind, & bringeth the end of the thing to naughtiness. Some man sheweth compassion upon him that serveth his turn in naughtiness, that man hath 2 faces, & that deed of his is stark lewdness. Another man loveth ungraciousness, & he is lewd likewise: and although he could find in his heart to dye for the compassion of his evil, yet it is manifest that he is double-faced, and his doing is altogether stark naught. For his love being but lewdness, doth as it were cloak his evil with a good name; whereas the drift of his doings tendeth unto a wicked end. Another he also doth open wrong, pilloeth, and polleth, is covetous, and pittieeth not the poor. He also hath a double face, and all this is stark naught, for in being niggardly towards his neighbour, he provoketh Gods wrath, and denieth the highest, in not pitying the poor. He despiseth and spighteth the Lord, which is the commander of the law, he suffereth

Diverse
sorts of
double
faces.

The cov-
etous mans
wickedness
described.

The Testament

suffereth not the poor to rest, he dealeth in
 own soul to make his body gay, he killeth
 many & pitieth few; this is the part of a
 double-faced person. Another committeth
 whoredom & fornication, or begett many
 men pitiously with his power & riches, &
 yet abstaineth from meats, his fast is
 naught, for he doth the commandments
 with an evil conscience, & that is a dou-
 ble-faced dealing, which is altogether
 naught. Such manner of folk are right
 swine and hares; for they seem to be half
 clean: but in very deed they be utterly un-
 clean. You therefore, my children become
 not like them, neither bear ye in one hood
 two faces, the one of goodness, & the other
 of naughtiness, but stick all only unto
 goodness: for in goodness doth God rest,
 & men like well of it: shun naughtiness
 and kill the Devil in your good works:
 for they that are double-faced serve not
 God, but their own lusts, because they
 seek to please Beel, and such as are like
 themselves. Now, though plain deal-
 ing men, and such as pretend but one face
 are taken for offenders at the hands of
 such as bear two faces, yet are they
 righteous before God. For many in kil-
 ling wicked persons, do two works at
 once:

God abideth with
 the plain-
 dealer.

The pre-
 posterous
 judgment
 of the
 world
 makes not
 good or
 bad,

nares: namely good by evil: but indeed the whole work is good, because that he which hath rooted out the evil hath destroyed it. Some man hatting his neighbour, unmercifully blameth him for his aduoutry, or theft, such a one is double-faced, but yet is the whole work good, because he followeth the Lords example, not respecting what feelmeth good when it is evil indeed. Another will not make merry with Rioters, lest he should be stained by them, & defile his own soul. This man also is double-faced, but yet is all his doings good: & he is like a Roe or a Stag, which in a common world seem to be unclean, & yet are altogether clean, because he walketh in the zeal of the Lord, hating those whom God willet to be shunned in his Commandments, & so killeth the evil with well doing. See therefore my sons, how there are two in all things, one against the other, & the one hidden under the other. Death succeedeth to life, shame to glory, night to day, and darkness unto light. All righteous things are under life and light, therefore both eternal life overmaster death. It is not to be said that truth is untruth, righteousness, unrighteousness, or light, wrong, because that as all things are under God, so all truth is

Other kinds of double-faced men.

under

The Testament

After his
righteous
living.

Double
faced
double
punished.

under light. I have practised all these things in my life, & not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore my children, to the Lords Commandments, & follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of error hateth the man that fighteth against it. Keep the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord, in all his commandments, & resting upon him; for the ends whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked spirits, your souls shall be tormented of the wicked spirits whom ye serve in wicked lusts & works. But if ye quietly & cheerfully acquaint your selves with the Angel of peace, he shall comfort you in your life time. My Children, become not like the Sodomites which knew not the Angel of God, perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, &

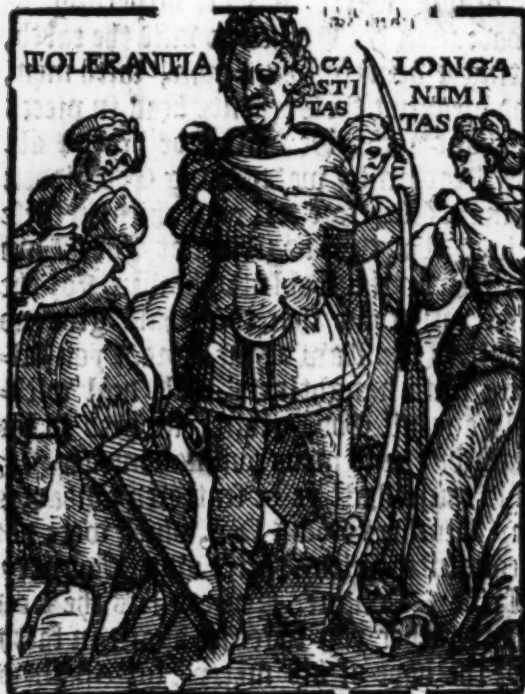
your

of Aser.

your selbes shall be scattered into the foure
corners of the earth, and be despised as un-
profitable water in your dispersing a-
broad: until the Highest do visit the earth,
eating & drinking as a man, with men,
and breaking the Serpents head in pieces
without noise. He shall save Israel & all
the Heathen by water, being God hidden
in man. Therefore tell your children these
things that they neglect not Gods Law
written in the Tables of heaven. For the
time will come that they shall give no
credit to the Law of the Lord, & you fal-
ling unto naughtiness, shall deal wick-
edly against God, giving no heed to his
Law, but unto mens commandments. For
this cause shall ye be scattered abroad, as
my Brothers Gad & Dan, which were not
acquainted with their own Country,
Tribe & Tongue. Nevertheless the Lord
shall gather you together again in faith,
for the hope of his mercy, for Abraham,
Isaac and Jacob's sake. When he had so
said, he commanded them to bury him in
Hebron. And he dyed, sleeping a good
sleep: and afterward his Sons doing as
he had willed them, carried him back:
and buried him with his Fathers.

A Pro-
phesy of
Christ his
humanity.

The Testament of *Joseph*, made to his
children at his death concerning
chastity and patience.



Let *Joseph* teach thee,

Love and Chastity.

So shalt thou have

A long blessed life,

Vond of all strife,

Even to thy grave.

The Testament of JOSEPH

My sons and my brethren, hear ye
Joseph the well beloved of Israel.
My Children hear your Father : I have
known in my life envy and death, with
the which my brethren would have de-
stroyed me. For they hated me, and God ^{Joseph's af-}
loved me: they would have killed me, and ^{fections.}
the God of my Fathers kept me; they
put me into a Pit, and the most high
brought me out again; I was sold as a
bondman, and the Lord made me free, and
his strong hand helped me: I was kept
in hunger, and the Lord himself nourished ^{God help-}
me: I was left alone, and the Lord vi- ^{eth in}
sited me: I was in Prison, and the Sa- ^{distress.}
viour made me glad: I was fastened in
Chains, and the Lord unbound me; he
pleaded my cause in the accusations of
the Egyptians; and not only delivered me
from Envy and Detest, but also exalted
me, insomuch that Potiphar, chief Stew-
ard of Pharaoh's house did lend me lodg-
ing, where I was in jeopardy of my
life, by reason of a shameless woman
which inticed me to do naughtiness
with her, through the flame of volup-
tuousness burning about her breast. I

The Testament

God never
forsaketh
his.

Joseph con-
stant in
temptati-
ons.

Sufferance
What it is.

A present
medicaine
in tempta-
tion.

was cast in prison for her. I was beaten and mocked for her, yet the Lord caused the Keeper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulations or necessities. God is not ashamed as men, neither dreadeth he as men, neither speaketh or thinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me ten times in ten temptations, and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die because I would not have to do with her? He said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be Lord over us. But I remembered the words of my Father Jacob, and entring into my chamber

ma

of Joseph.

made my prayer to the Lord, and fasted seven days: Yet I appeared unto the Egyptian in the self-same estate of body, as if I had lived in pleasures & delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none, and fasting three days, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a Son, until which time she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her Son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her: and I remembering my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence, *Da-*

Not from meat, but from wanton fare.

A crafty practice of a woman.

The Testament

Flattery
the Devils
sweet bait.

A token of
a zealous
heart.

Hypocrites
are of all
Religions
for lucre.

Double
fac'd men
God ab-
horreth.

ny times as to a holy man she spake
flattering words to me, not without de-
ceit, lauding my chastity before her hus-
band, which would utterly have destroy-
ed me: both manifestly and secretly she
said unto me: Fear not my husband;
for he is perswaded of thy Chastity. For
if so be that any man shewed him of thee
and me, he would not believe it. For be-
cause of this thing, I covered me with
sackcloth, and laid me flat upon the
earth and prayed unto Almighty God
that he would deliver me from this Wo-
man of Egypt. When she could do nothing
this way, she came unto me again armed
with other reasons: that is to say, that
she would fain learn the Word of God of
me, and began to speak after this man-
ner: If thou wilt have me to forsake
mine Idols, follow my desire, and I will
perswade my Husband the Egyptian to
go from his Idolatry, and we shall walk
in the Law of thy God. I made answer
to these things: GOD will have none
to worship him with uncleanness, neither
hath he any pleasure in adulterers: and
she held her peace, desiring to fulfil her
concupiscence. And I fasted and pray-
ed, that God might deliver me from
her

of Joseph.

her : again at another time, she said unto me : If thou wilt not do adultery with me, I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said : woman, I pray thee, be ashamed of these things before God, and fear God : and do thou not such an abominable thing : neither despair utterly, that thou drown not thy self in thine own evil : for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not betray her naughtiness, and so departed. She again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Enchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow gibing me a sword with the dish, and I perceived that she went about to deceive me ; And when he was gone I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, & said : What is the matter that thou hast not eaten of the meat : And I

Note the
fruit of
lusts.

The Testament

*Joseph did
first admonish, and
not pro-
claim.*

*The Name
of God, &
fear of in-
famy,
pricketh
the consci-
ence.
Note this.*

said unto her, because thou hast poisoned it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath shewed thy mischief unto me; and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers preballeth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my fathers, & the Angel of Abraham shall be with me; & then she fell down at my feet, & wept. Then lifting her up, I exhorted her many waies, & she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiuing her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked; either I will break

of Joseph.

neck, or else drown my self, without thou wilt obey me. And perceiuing that the spirit of Belial troubled & vexed her, I prayed unto the Lord my God, & said thus: Wherefore art thou vexed & troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called Secon, enuying thee, shall beat thy Children & destroy the memory of thee from off the earth; and she said unto me: Have done, have done; I perceiue that yet thou hast some care for me; I have eben enough that thou defendest my life and my childrens. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy & pernicious desire, is made seruant unto the same, as this woman was: & if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about six of the clock when she went from me, and I fell upon my knees, praying to God all that day, with the night

The Testament

A remedy
against
temptation.

night following, and about the break of the day I rose weeping, that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she wared mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her Husband of me, which put me in Prison in the Kings House. The day following after I was sore beaten and cast in Prison. And when I lay bound in fetters, this Egyptian Woman wared sick for sorrow, and hearkened how I lauded God, being in a house of darknes, for I rejoicing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian Woman. Yet she left not to stand hearkening, and said,

Note a singular Woman.

Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darknes; but all that could perswade me nothing, inso-much that in thought I was not inclin'd to any desire of her; for God loveth him better which fasteth in chastity,

Joseph's singular Chastity.

of Joseph.

ty, being in a Prison of darknes, than him which taketh his pleasure with voluptuousness in a chamber of honor and riches. For if a man live in chastity, and desire glory (if God perceiue it to be expedient for him) he giueth it unto him as he hath done unto me. Many times, as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace ; for in her house she stripped her self naked, Breasts, Legs and Arms, whereby she might haue kindled me into the love of her. For she was very fair, and gloriously adornoed to haue deceiued me, but God kept me from her works. Therefore my Sons, behold what suffrance with prayer and fasting doth. And therefore if you loue soberness & chastity in suffrance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety : and when the most High doth dwell in a man, although he chance to fall into enuy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me ; for he is always with him,

A property
of a Harlot.

The com-
modity of
prayer and
suffrance.

The Testament

*Joseph's
lowliness in
prosperity.*

him in word, in deed, and thought.

My Children ye know well how my Father did love me, and yet I was never the prouder thereof in my heart.

For though I was a Child, I had ever the fear of God in my mind. When I grew unto age I moderated my self and honoured my brethren whom I feared.

I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God and honour your brethren; for all men that observe the Law of God are loved of him.

Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their household Slaves.

Then said the chief of them, thou art no Slave; for thy countenance doth shew thee what thou art.

And he threatened me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt, they began to strive who should have me for money that was paid, and

they

*An amiable
countenance
a token of a
liberal
mind.*

of Joseph.

they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five days: In this time passed by Memphitica the Wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuchs had shewed her of me) and she shewed her Husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stolen him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your Steward, and the God of the Hebrews shall bless you: for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, and said unto him, what do I hear of thee that stealest Souls out of the Land of the Hebrews in selling of Children? The Merchant fell down upon his knees, and prayed him, saying,

A covetous heart like Achan.

The Testament

ing, I beseech thee Lord, know me: for I know not what thou sayest. He answered again, Where gatest thou this Hebrew child? and he said, the Ishmaelites left him with me until they came this way again. When he had said so, Putiphar said, bring the young man hither, and I being brought in, did reverence to the Prince of the Eunuchs, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuchs, & he had wife, children, and concubines. And when he had taken me apart, he said, art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ishmaelites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me, saying; Truly, thou liest, and commanded me to be beaten. Memphirica his wife spied me beaten at a window, and sent unto her Husband, saying, Thy judgment is unjust; for thou dost punish wrongfully the young man that is stolen. But because I changed not my word, yet again was I beaten, and commanded to be kept at his

A token of
mercy, if it
were not
for an ill
end.

of Joseph.

his commandment, till such time as my
 Masters came, and his Wife said unto
 him ; Wherefore do ye keep in captivity
 the noble Child : it were more aduis to
 let him go, and to beat you. She would
 fain have tyed me in desire of sin, and
 I knew nothing of this. He said again
 to Memphitica, it is not honest among
 the Egyptians to take away another
 mans goods before he shew him of it. He
 said that of the Merchant, and of me, when
 I should be imprisoned. After that xix
 days the Ishmaelites came, and they hear-
 ing that Jacob my Father was ready
 for me, said unto me ; Wherefore is it
 that thou saidst thou was a bond-man,
 and now we know that thou art the son
 of a great man in the Land of Canaan,
 and thy Father sorroweth for thee in
 sackcloth. Then I would fain have
 wept, yet I restrained my self for shami-
 ing of my brethren, and said, I know it
 not ; for I am a bond-man. Then they
 took council amongst themselves, whe-
 ther, or to whom they might sell me,
 lest I should be found in their hands,
 for they feared Jacob lest he should
 be revenged on them : for they had
 heard that he was mighty, both to God
 and

Note a flatter-
 ing Wo-
 man.

A good na-
 ture.

The Testament

Thus the
righteous
be brought
and sold.

Concord
between
brethren
pleaseth
God.
Joseph's
merciful
heart de-
clared.

and man. Then said the Merchant to them, Redeem him now from the judgement of Potiphar; they hearing this, went and asked for me, saying, that they had bought me for money, and he delivered me. Memphitica spoke unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child: she sent again another Eunuch, saying; although they ask two Balences of gold, see that thou spare not for money, but buy the child & bring him to me. He paid 80 golden Crowns for me, & said to his Lady that he paid 100, & I perceiving, this, held my peace lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance, cast out from among you deceitful minds; for God delighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brethren came out of Egypt and knew me, I gave unto them their money; and never gave

reproach

Of Joseph.

reproach unto them, but comforted
 them, and after the death of Jacob I
 loved them more abundantly, and all
 that ever he commanded me I did very
 gladly, and they marvelled because I
 suffered not them to be troubled for a
 small cause; for all that was in my
 power I gave them. Their children
 were reputed to me as mine own, and
 mine own children as their servants.
 Their life was my life, and their sor-
 row was my sorrow, and all their in-
 firmity or disease was mine; my Land
 was their Land, my counsel was the
 counsel of them, and I never exalted
 my self above them in pride for mine
 own worldly glory, but was amongst
 them as one of the least. Therefore my
 Sons, if ye walk in the Command-
 ments of the Lord, the Lord shall exalt
 you, and bless you in riches perpetual.
 And if any man will do evil to you,
 with meekness look that ye pray for
 him, and God shall deliver you from
 all evil. For behold and see, that for
 my long sufferance the Daughter of my
 Lord was given me to Wife, and there
 was given to me with her an hundred
 Talents of Gold; for God made them to
 serve his Elect.

A Promise
 for them
 that pray
 for their
 enemies.
 God pro-
 viderh for
 serbe his Elect.

The Testament

*Joseph's
Dreams.*

*Christ Pro-
phesied.*

serbe me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were rii-
Harts feeding, and nine were diuided a-
broad in the earth; also I saw how that of Juda was a Virgin boyn, having a white lilken robe, and of her came forth an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon: and all Beasts made a-
gainst him, and the Lamb overcame them, and trod them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter days. Therefore my Sons, keep the Commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the Harvest it shall ap-
pear

of Joseph.

appear no more. I know right well, that after my death, the Egyptians shall trouble you, but God shall revenge you, and bring you to the promised land, which he swore to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation: For unto Machir the son of Manasse were children borne on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them both, with his labour and counsel, and did them good at all times and seasons.

The Testament of *Benjamin* made
to his Children at his death con-
cerning a clean mind.



How what true faithful love doth mean:
all you that lovers be:
It is in heart and not in lust,
as you here plainly see.

The Testament of

BENJAMIN.

THE Copy of Benjamin's words which he uttered to his Children, being of the age of 120 years. He kissed them, and said: As Isaac was born in the 100 year of Abraham, so was I in the hundredth year of Jacob: and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren 12 years. And when she had prayed to the Lord in those 12 years, she conceived and bare me; for my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the Son of my days, or the Son of my sorrow, because my Mother died in the Birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had told me? I answered, they said thy Coat with Blood; and bringing it to him said: See if this be thy Son's Coat or no: And my Brother also said unto me: Truly, when the Ishmaelites took me, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bad me

Benjamin
what it
signifieth.

Joseph's
distress
revenged
by God.

The Testament

Temptati-
on shall not
overcome
them that
fear the
Lord.

run. And as he went aside to hide my garment, a Man met him, and slew him, and his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, & obey his Commandments following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things, fear God, & love your neighbours, and then although the spirit of Belial tempt you, to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my Brother Joseph. How many folk would have killed him, and yet still God defended him: For he that feareth God, and loveth his neighbour cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of Man and Beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jacob to pray for my Brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him. Whereat Jacob cry-

of Benjamin. T

ed out, O son Joseph, thou shalt overcome
my heart. And therewithal imbrating
him, he kissed him two hours together,
and said: In thee shall the prophesie of
heaven be resembled to the full, concern-
ing the Lamb of God, and Saviour of
the World, that the unspotted shall be
delivered for the wicked doers, and he
that is without sin, shall die for sinners
in the Blood of his Testament, to the sal-
vation both of the Gentiles and of Israel,
and he shall dash Belial and all his ser-
vants. My Children, look upon the end of
that good man and follow his merciful-
ness with a good mind, that you also may
have a Crown of Glorie upon your heads.
A good man hath not a dark eye; for he is
merciful & pitiful to all men; yea, though
they be sinners and have devised mischief
against him; and he that doth good, over-
cometh evil, 1. By the defence of goodness,
and loveth 2. The righteous as his own
soul: If another 3. Can be honoured, he en-
vieth it not: If a man be enriched, it grie-
veth him not: If a man be strong, 4. Or va-
lliant, he praiseth him, and believing him
also to be chaste: He defendeth, 5. Him that
hath the fear of God. He worketh together
with him that loveth God; and if a man

Joseph a
right figure
of Jesus
Christ.

A good
man,
1. Over-
cometh
evil.
2. Loveth
the right-
eous.
3. Envieth
not.
4. Praiseth
the valiant.
5. Defend-
eth him
that fear-
eth God.

The Testament

6. Admo-
nished the
sinner.

7. Pitieth
the poor.

The exam-
ple of a

godly man
converteth
sinners.

forlake the Almighty. 6. He warneth him
to return again. Whosoever hath the
Grace of the good Spirit, him doth he love
as his own life. 7. He pitieth the poor,
succoureth the weak, and praiseth and ho-
noureth God. My Children, if ye have a
good mind, evil men shall stand in awe of
you, and unthrifts shall for very shame be
converted to goodness. So that covetous
men shall not only depart from their
niggardliness, but also give of their a-
bundance to the needy. If ye be good
doers, both unclean Spirits shall flee
from you, and shrewd Beasts shall shun
for fear of you. For where the regard
of good works is in the mind, there
darkness flyeth away: For if he do
wrong to any holy man, he is sorry for
it: And if a holy man receive wrong, he
pitieth the doer, and putteth it up with
silence. And if any man betray a righte-
ous soul, and the righteous pray for his
betrayed, the betrayer is not a little dis-
graced, and the righteous berometh
much more notable afterward, as did my
Brother Joseph. The guileful spirit of
Belial hath no power over a good mans
mind; for the Angel of peace guideth his
soul. He looketh not affectionately upon
corruptible

The pro-
perties of
a righte-
ous man.

of Benjamin.

corruptible things, nor taketh together riches in the desire of voluptuousness. He is not delighted with pleasures. He giveth not his neighbour. He suffereth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, & enlightheth his mind, and he rejoiceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, & another of trouble; one of dissimulation, and another of truth; one of poverty, & another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, & therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, and utterly void of simplicity, wherefore my children, shun

the

The Testament

Disobedi-
ence the
Father of
seven mis-
chiefs.

1. Envy.
2. Despe-
ration.
3. Sorrow.
4. Bondage.
5. Needi-
ness.
6. Trouble.
7. Desola-
tion.

An exam-
ple of Cain

the naughtiness of Belial, for at the first he delighteth those that obey him, but in the end he is a sword, & the father of 7 mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly desperation, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation: and for that cause was Cain tormented with seven punishments by God; for in seven years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine hundredth year the earth was made desolate with the flood for his righteous Brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven: for they that are like Cain in spitefulness and hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your Brethren, and cleave to goodness, and lovingness. He that hath a mind clean in love, looketh not upon a woman in way of lechery. For he hath no desiring in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a pud-
dle

of Benjamin.

die of dung his, but doth rather dip up,
 & drive away the stink thereof, a pure
 mind stribeth against the uncleanness
 of the earth, and overcometh it, but
 is not defiled it self. And I percei-
 ved by the sayings of the righteous
 Enoch, that there shall be evil deeds
 among you: for you shall defile your
 selves with the fornication of Sodom,
 and perish all, save a few, and multi-
 ply inordinate lusts in woman, and
 the reign of the Lord shall not be a-
 mong you: for he shall take it away
 suddenly. Nevertheless the Lord's
 Temple shall be made in our portion,
 and it shall be glorious among you.
 For the Lord himself shall take the
 Kingdom upon him, & the 12 Tribes
 shall be gathered together there, & all
 Nations shall resort thither, until the
 most High send his salvation in the vi-
 sitation of his only begotten. And he
 shall enter into the first Temple, and
 there the Lord shall suffer wrong, & be
 despised, and be lifted up unto a piece
 of timber. And the veil of the Tem-
 ple shall be rent asunder, & the spirit
 of the Lord shall come down upon the
 Gentiles, poured out as fire; and rising
 up from the grave he shall ascend from

An spe-
 cial
 simile
 to a mind
 resisting
 sins.

A Prophe-
 sie of the
 nativity of
 Christ.

Of his pas-
 son, Mat 27

Of the co-
 ming of the
 holy spirit
 Of his As-
 cension.

Earth

The Testament

Earth to Heaben. Ye shall remember
how base he hath been upon Earth;
and how glorious he is in Heaben.
When Joseph was in Egypt, I longed
to see his person, and the form of his
countenance, and through the prayers
of my Father Jacob, I saw him awake
in the day of his full and perfect shape.
Now therefore my Children, know you
that I shall die. Wherefore deal every
of you truly and rightfully with his
Neighbour, work ye justly and faith-
fully, and keep ye the Law and Com-
mandment of the Lord. For that do I
teach you instead of all Inheritance:
And give you the same to your Chil-
dren for an everlasting possession. For
so did Abraham, Isaac and Jacob, they
gave us all these things for an Inheri-
tance, saying, keep the Lords Command-
ments till he reveal his saving health
unto all Nations. Then shall ye see E-
noch, Noah, Sem, Abraham, Isaac and Jacob,
sitting at his right hand with joyfulness.
Then shall we rise also every of us to
his own Scepter worshipping the King
of heaben, which appeared on earth in
the base shape of man. As many as
believe in him shall rejoice with him
at

of Benjamin.

at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, & he shall reprove Israel among the chosen of the Gentiles, as he reproveth Esau in the Midianites, that seduced his brethren by fornication & adultery, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, you shall dwell in hope again in me, & all Israel shall be gathered to the Lord, and I shall no more be called a ravaging Wolf for your robberies sake, but I shall be called the Lord's Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, & he shall give new knowledge, and enlighten all Nations with light of understanding, and shall come up to

Job 8:11
12:11

1w 11:1
Yw 1:1
11:1

A proph-
sie of the
Nativity
of Christ.


The Testament, &c.

Christ de-
scribed.

Christ wi-
peth away
our sins.

saue Israel. He shall take from them
as a wolf, and give to the Syna-
gogue of the Gentiles, and continue in
the Synagogue of the Gentiles to the
worlds end. He shall be among their
princes as musical melody in the
mouths of all men, and his doings
and sayings shall be written in holy
books. He shall be the Lords War-
ling to evermore. And as concerning
him, my Father Jacob taught me, say-
ing, He shall amend the defaults of
thy Tribe. And when he had ended
these sayings, he commanded his chil-
dren to carry his bones out of Egypt,
and to bury them in Hebron by his
Fathers. As Benjamin died an hundred
five and twenty years old, in a good
age, and they put him in a Coffin, &
in the fourescore and eleventh year be-
fore the departure of the Israelites out
of Egypt, they and their brethren con-
veyed their Fathers bones privily
again into the Land of Canaan; and
buried him in Hebron, at the feet of
his Fathers, and returned again out
of the Land of Canaan, and dwelt in
Egypt, till the day of their departure
thence all together.

FINIS.


*How these Testaments of the Twelve
Patriarchs were first found, and by
whose means they were translated
out of Greek into Latin.*

THese Testaments were hidden and
concealed a long time, so as the
Teachers and the Ancient Interpreters
could not find them. Which thing hap-
peneth through the spightfulness of the
Jews, who by reason of the most evident,
manifest, and often Prophecies of Christ,
that are written in them, did hide them
a long while. At length the *Greeks* being
very narrow searchers out of Ancient
Writings, sought these Testaments warily,
and got them more warily, and translated
them faithfully out of *Hebrew* into *Greek*.
Nevertheless this writing continued yet
still unknown, because there was not any
man to be found that was skilful both in
the *Greek* and *Latin*, nor any Interpreter
that might procure the translation of this
noble work, until the time of *Robert* the
second, sur-named *Gridsthead* Bishop of
Lincoln, who sent diligent searchers as far as
Greece,

to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightſom Prophecies, to the ſtrengthening of the Chriſtian Faith, that reverend Biſhop did in the year of our Lord, 1242. tranſlate them painfully and faithfully, word for word out of *Greek* into *Latin* (in which two tongues he was counted very ſkilful). by the help of Mr. *Nicholas Greek*, Parſon of the Church of *Datchor*, and Chaplain to the Abbot of *St. Albans*, to the intent that by that means the evident Prophecies which ſhine more bright than the day light, might the more gloriouſly come abroad to the greater confuſion of the Jews, and of all Hereticks, and enemies of the Church of Chriſt, to whom be praiſe and glory for ever. Amen.

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